

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CONTENTS

	PAGE
CHRONICLE .....	145-148
EDITORIALS	
"A Fosterer of Atheism"—Federal Folly—The A. F. L. and a Papal Encyclical—Our Rotten Boroughs—Governing the Child—Liberty Looks Up in New Jersey .....	149-151
TOPICS OF INTEREST	
The Infancy of a State—The Real Presence— Banat el Jebel—Wireless in Navigation and Aviation .....	152-158
SOCIOLOGY	
The Trade Unions and the Strike .....	158-159
EDUCATION	
The Present Status of the Catholic High School .....	159-160
NOTE AND COMMENT .....	161
DRAMATICS	
May Plays .....	162-163
REVIEWS .....	163-165
COMMUNICATIONS .....	166-168

## Chronicle

**Home News.**—On May 18, there took place in Pennsylvania a primary election, which in its effects intimately concerned political conditions elsewhere. Representative

Vare, running on a modificationist platform, was nominated for Senator, defeating Senator Pepper and Governor Pinchot, both of whom opposed any change in the Volstead Act. Mr. Vare had a plurality of more than 75,000 over his nearest rival, Mr. Pepper, though his total vote did not exceed the sum of the votes of the two others at latest reports. If it should, the election would be looked upon by all as having the value of a complete referendum. Another aspect of the election rises from the interference of President Coolidge, through Secretary Mellon, who made an attempt to control the State through his advocacy of Senator Pepper, running on a platform of loyalty to the President. Mr. Vare, however, also proclaimed his regularity, which justifies observers in the opinion that the real issue was Prohibition. On the Democratic ticket, Judge Bonniwell, running as a modificationist, secured the nomination. It is generally assumed that Mr. Vare will be the victor in the general election.

Another State issue with a national effect was raised by the action of Governor Smith of New York in sign-

ing the proposal to submit to a popular vote in that State the question whether Congress should modify the Volstead Act in such a way that local preferences will be preserved.

The Anti-Saloon League fought this bill to the last, as did Canon Chase. During the hearings, the Governor made the statement that the New York ratification of the Eighteenth Amendment had been brought about by fraud, and otherwise made his position clear, especially when he brought out that the Supreme Court decided not that one half of one per cent alcohol renders a beverage intoxicating, but that Congress had the power to so define.

The provision of the Goff Bill demanded by prohibitionists that private dwellings be searched when there is evidence of distilling liquor for personal use was rejected

by the Senate Judiciary Committee in reporting the bill favorably to the Senate. This action represents the most

courageous step yet taken by Senators, for it was known that both the Anti-Saloon League and General Andrews wished the bill to contain that provision. The bill retains, however, permission to search houses where there is evidence that intoxicating liquor is being made there for "sale, barter or exchange," and in other ways tightens up the legal provisions already contained in the law.

After a flight of seventy-four hours from King's Bay, and more than forty-eight hours during which it had not been heard from, the Norge arrived safely at Teller, Alaska, on May 14. Thus comes to a

successful conclusion the American-Italian-Norwegian expedition over the North Pole and the Pole of Inaccessibility. The scientific aspect of the expedition concerned the discovery of land, especially in the unexplored area north of Alaska. The aerial explorers reported patches of open water near the Pole, islands of rock thereabouts, but no land in the unexplored region. Thus no new territory has been added to the possessions of any nation.

**Belgium.**—The Cabinet crisis failed of amelioration. In a visit to the King, M. Pouillet, whose resignation as Premier was announced last week, urged the prompt formation of a new Cabinet, pointing out the increasing Treasury difficulties as evidenced by the latest National Bank statement. This showed that the deficit increased from 349,000,000 francs on May 6 to 358,000,000 on May 12, while sight liabilities rose from 8,315,000,000 to 8,605,000,000 in the same period. Leading statesmen con-

tinued in the opinion that M. Pouillet should resume the Premiership and manifested a readiness to collaborate with him as Cabinet members. Reports indicated as the most likely solution of the crisis the formation of a Government comprising five Catholics, five Socialists, two Liberals and two non-political members, with M. Francqui as Minister of Finance.

**France.**—Notwithstanding the successive efforts of her various officials to improve France's internal financial conditions, the value of the franc dropped, May 18, to 2.72, the lowest point in its history. While there was a slight rally reported within twenty-four hours, it was predicted that the nation's apprehension would make itself felt when Parliament reconvenes.

In a dispatch from Damascus to the London *Daily Express*, it was asserted that the trouble which began in the Midian, the southern quarter of Damascus, had resulted in the death of over 500 of the civilian population, including women and children, and of nearly one hundred Druse tribesmen and twenty French soldiers, losses considerably heavier than those noted a week ago. More than 300 homes were destroyed, the correspondent added, in the fifteen-hour bombardment by guns and airplanes, ordered by French officials following a rebel attack on certain army posts.

On the first day of their drive against the Riffians the French advanced six miles on a twenty-mile front, according to Associated Press advices. Without offering resistance, save in a section of the Djebballa Terual country, the tribesmen withdrew before the French and Spanish forces into the almost impregnable Riffian mountains. Friendly natives were said to be contributing greatly to the success of the offensive operations.

**Germany.**—President Hindenburg requested the Centrist leader, Dr. Wilhelm Marx, to resume the post of Chancellor. After a prolonged session, held conjointly by the Centrists and the People's Party, Dr. Marx accepted. He had been the opponent of President Hindenburg in the presidential campaign, representing the Republican Coalition, and was defeated by a slight margin, due to the failure of the Communists to support the Republican parties. Dr. Marx had preceded Dr. Luther in the Chancellorship, and held that office during the period when the Dawes plan was accepted by Germany. Recently he was re-elected leader of the Centrist party. He was apparently the only man on whom the President could count to carry on at present the parliamentary Government. Dr. Otto Gessler had just attempted and failed to find suitable candidates for a Ministry. Dr. Marx will retain all the members of the Luther Cabinet and continue also to hold his own portfolio as Minister of Justice. The Democrats

have pledged themselves not to attack the flag question, on which the Luther Cabinet met its defeat, but Dr. Marx has promised to devise a new national flag which is to be brought into universal use, both at home and abroad. For the present, however, the old orders will continue in effect regarding the Republican and Imperial banners. The referendum on the Socialist-Communist demand for the expropriation of the ex-Princes now takes the constitutional course prescribed for it. It will be held on June 20. On his appearance before the Reichstag Dr. Marx was greeted enthusiastically by the Deputies, which argues well for his future success as Chancellor, although his position is naturally a most delicate one.

**Great Britain.**—General industrial conditions returned to normal though here and there employers refused to reinstate strikers in their former positions at the expense of those who had taken their places during the general strike. As for the Government it has been both praised and blamed for the twelve days disorder. Labor leaders blamed Mr. Baldwin for not having averted the catastrophe: others, seeing in his conduct a first-class piece of statesmanship, hailed him as the savior of the nation. Meantime he has been endeavoring to bring the mine owners and laborers into a conference to settle their strike, which continued *in statu quo*. Prospects however for any amicable settlement of their differences appeared as distant as they were when the conferences broke off on April 30. Estimates of the cost of the strike to the nation were placed in the region of £30,000,000 worth of trade.

Raoul Peret, French Finance Minister arrived in London on May 16 for a parley with Mr. Churchill on the Franco-British debt. However, to the surprise of all, after one meeting at the Treasury office M. Peret abruptly terminated his visit. Neither he nor Mr. Churchill gave out any official statement before he left England. M. Peret stated to press representatives that "an agreement could hardly be reached in so short a time." While in London the French Minister also conferred with representatives of British finance regarding the likelihood of British assistance in measures to save the franc. Subsequent rumors were to the effect that British bankers were unwilling to further his desires until France should herself set her house in order.

**Greece.**—Dispatches announced that General Paraskevopoulos, who was Commander-in-Chief of the army under Venizelos, had accepted the Government's offer to assume the Premiership and that he would shortly leave Paris for Greece. In a declaration to the press he stated: "One of my first acts will be to proceed to impartial elections, allowing the country to declare itself freely within the limits clearly defined by the Constitution." He added

Franc at  
Lowest  
Value

Details of  
Syrian  
Encounter

Progress  
in  
the Riff

Marx  
Named  
Chancellor

Aftermath  
of Strike

Peret  
Visits  
Churchill

New Premier's  
Policy



that he planned to practice a neighborly policy toward the Balkan people, particularly Yugoslavia and further that he was resolved to exercise the strictest economy in order to balance the budget. In this connection the Athenian newspaper *Eleftheron Vima* reports a decision of the American Government to grant Greece the balance of the credit of \$33,000,000 which was placed at Greece's disposal in 1919 but which was withheld after King Constantine's return. Greece will undertake to refund the amount in fifteen years.

**Hungary.**—Dramatic scenes marked the trial of the men accused of complicity in the counterfeiting plot, but the assertions on the one side were met by just as flat a denial on the other. The point at issue has been the alleged safe conduct said to have been given the counterfeiters by Premier Bethlen. Placed on the witness stand the latter ridiculed the very idea and swore he had never given a safe conduct or any such letter to any one of the conspirators. Prince Windisch-Graetz, he said, had told him, in 1923, of the intention to counterfeit francs, but he had immediately ordered the chief of police to prevent it.

**Italy.**—Proclaiming the adoption of the new system of relationship between capital and labor, Premier Mussolini declared that the accomplished corporative arrangement, guaranteeing equality of all positions, was without precedent in history. The Roman press hailed the system as the final victory in Fascism's war against the Democratic State. "After the liberal English charter and after the French democratic code," claimed the *Popolo di Roma*, "the Fascist law puts in concrete form the final idea of history, the final type of organization and political civility." The Cabinet, after nearly a year's intensive study of the proposed measures, approved them in a document which explained that "the instruments of capital and labor, both manual and intellectual, are no longer opposed to the State and its essential organs, but are inserted vitally into the State organism." Compulsory arbitration in all labor disputes is provided for through special courts which are to be created; three national confederations for the workers, employers and professional people will be created for liaison purposes, and thirteen national associations will supplant existing unions. State and public service workers are to be handled in special associations.

The Senate has adopted a bill reducing by half the number of vendors of alcoholic beverages, and limiting the hours during which liquor may be sold. Minister of the Interior Federzoni and Senator Marchiafava, voicing condemnation of alcoholism, nevertheless recommended that the Senate be not precipitate in attempting to crush it. "We must have faith that, without the excesses of American prohibition," said the Senator, "we can combat its abuse by propaganda and instruction."

**Jugoslavia.**—After a series of ministerial readjustments the Cabinet of Premier Ouzonovitch resigned. It was defeated on the question of organizing a parliamentary committee which was to have investigated the alleged corruption of the Government. The supporters of the Radical Stephan Raditch voted against the Government while other Radicals abstained from voting. Premier Ouzonovitch immediately presented his resignation to the King who asked him to remain in charge with his Ministers until the situation could be further considered. The power of the intensely anti-Catholic leader Raditch, who strangely enough enjoys on nationalistic grounds a strong Catholic support, was apparently exercised as effectively after his ejection from the Cabinet as before that action had been taken against him.

**Mexico.**—On May 16 the Apostolic Delegate Archbishop Caruana left Mexico for Washington. On the eve of the same day orders had been issued by the Mexican Government for his immediate deportation. He was charged with having unlawfully entered the country by concealing his identity and mission. Before leaving Archbishop Caruana issued a formal statement denying the accusations brought against him, and declared that upon reaching the Mexican frontier at Ciudad Juarez he had presented his passport and other certificates not only to the Immigration agent but to officials of the Department of the Interior as well, which documents reveal his birthplace, profession and title of Bishop of Porto Rico and all other necessary information. In the statement he went on to say that he was not asked to sign any declaration at all upon entering Mexican territory. As an American citizen Archbishop Caruana intended to present his case directly to Secretary Kellog in Washington who had already twice interceded for the Delegate through the Mexican Ambassador, Tellez. Previous to his departure from Mexico Ambassador Sheffield had appealed to the Mexican Foreign Office in behalf of Monsignor Caruana. —The Delegate's expulsion caused intense grief among Mexican Catholics who had hoped his presence would have done much to overcome the difficulties under which the Church is laboring in Mexico. It will be remembered that a former Apostolic Delegate, Monsignor Cerrano left Mexico under similar circumstances, during Obregon's administration.

**Nicaragua.**—The Nicaraguan revolution continued unabated with neither side gaining a decisive victory. A report from Managua stated that General José Solorzano Diaz had proceeded towards the Atlantic coast with a contingent of soldiers to fight the Liberal revolutionists who had recently captured Rama and Cabo Gracias a Dios. Dispatches asserted that the Government had 3000 men under arms and the revolutionists about 1200. —Former Vice-President Juan Bautista Sacasa who escaped to Washing-

#### Cabinet Resigns

#### Apostolic Delegate Expelled

#### Cabinet Approves Industrial System

#### Traffic in Alcohol

#### The Revolution

ton last January is said to be the Liberal's candidate for President.

**Poland.**—The Pilsudski military coup was completed with the fall of the Belveder Palace, from which President Wojciechowski had previously fled. Twenty thousand soldiers, enthusiastically devoted to Marshal Pilsudski, are holding Warsaw for him. According to the latest reports the number of dead who fell in the brief but fierce fighting was 600, while other casualties were very high. During the few days following the coup the city streets were filled with funeral processions. In the meantime the Government troops had melted away, but some of the generals were kept in arrest. M. Rataj, President of the Diet, went to meet former President Wojciechowski and his Cabinet at the town of Augustowska, whither they had fled for safety, to receive their resignation which he brought back to Marshal Pilsudski. As President of the Diet, M. Rataj automatically succeeded to the national Presidency, until a new election could take place. He appointed as Premier Charles Bartel, leader of the Labor party, a former Transport Minister, and a staunch supporter of the Marshal. An interim Cabinet was next formed in which Marshal Pilsudski was assigned the portfolio of Minister of War.

Not merely is there question of a dictatorship or of the Presidency for Marshal Pilsudski in the minds of his enthusiastic followers, but monarchist hopes also are being freely voiced. A powerful secret monarchist movement is said to exist among his own army officers, but there has been no evidence that Marshal Pilsudski has given any encouragement to these men. He is praised, in fact, for his own "inherent democracy." But monarchist sentiments are said to be growing particularly in Vilna, Pilsudski's home city, and in the Eastern Province generally. It is reported that in Vilna he has even been hailed as "King Pilsudski." A king, it is believed, would at all events be more popular among the Polish peasantry than a dictator.

While Warsaw is completely in Pilsudski's control the same cannot be said of Posen, where the anti-Pilsudski elements are encamped. The constitutional powers of M. Rataj, as Acting President, are acknowledged, but not "the Pilsudski Cabinet" and much less Pilsudski's own authority. The Polish General Haller, with a considerable force at his command, is said to be ready to launch an attack. He was former commander of the Polish-American Legion and is very sanguine of his ability to be able to recapture Warsaw. On the other hand the acting Polish Government declares that opposition to it is limited to Posen and can readily be put down. Pilsudski himself has been suffering from a nervous break-down.

**League of Nations.**—For the purpose of devising some plan for the reduction of world armaments, the prelimin-

ary conference on disarmament opened its session in Geneva under the auspices of the League of Nations. J. J. Loudon, of Holland, was made chairman of the conference after Paul Boncour, of France, had refused the honor, on advice of Premier Briand, so that he might be more free to urge the French view on disarmament at the sessions. From the first the divergence of the French and British plans was evident, and it increased with the length of the conference. Viscount Cecil advanced the British plea for the reduction of the Continental armies, while M. Boncour stressed the need of strong peace-time armies for the self-protection of the continental nations. These attitudes were manifested in the first question placed before the representatives, namely, whether the peace-time force or the potential military strength of a country should be considered as the basis for a reduction of armaments. Roughly aligned, Great Britain, Germany, and to some degree the United States, hold that it is impossible to limit potential armament but that a limitation should be put on peace forces and on those directly applicable to war. France, Belgium, Italy and the Little Entente are in favor of taking all natural resources into account as potential war resources in considering national disarmament. From the discussion of this first problem, the conference began the exchange of views on what constitutes offensive and defensive arms. In this regard, Hugh S. Gibson, Minister to Switzerland and head of the American delegation, stated that the only purely defensive weapons were coast fortifications. In an earlier address, Mr. Gibson advocated regional agreements for disarmament and expressed the hope that the Washington Conference would be supplemented by another conference which would lead to armament limitations other than those of capital ships and aircraft. It is felt that the question of peace-time armaments can be limited only by a conference of nations assembled for that purpose. The scepticism about the success of the preliminary conference that prevailed before it opened has been increased; the clash of views of Great Britain and France seems to be too direct to permit any definite program to be drawn up for military disarmament at the present time.

In the third article of his series on Ireland Father Talbot will survey the financial, economic and social conditions in the Free State.

A study of the Mexican Government, as actually functioning, will be presented in "The Outlaw Amongst Nations."

Arrangements have been made for future articles on the Eucharistic Congress by our Chicago correspondent, which should prove highly interesting.

Raymond J. Gray is to continue his papers on Catholic high schools.

M. Emile Baumann will contribute, in our following issue, the eighteenth paper to the valuable symposium on the novel.



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## "A Fosterer of Atheism"

"WHEN the public school ignores religion, it conveys to our children the suggestion that religion is without truth or value. It becomes, quite unintentionally, I grant, a fosterer of atheism and non-religion." The substance of this statement is almost a commonplace with Catholic writers on education, but the quotation itself occurs in an address made on May 15 by Dr. Luther A. Weigle, professor of religious education at Yale.

The position taken by Dr. Weigle is very common among thoughtful Americans. They realize that the system of education which can find no place for religion is not merely incomplete but pernicious. It is bad for the child and bad for society, because it is bad in itself. The claim, made some years ago, that the child can be taught what is necessary at home has been shown to be without foundation. Many parents are careless, others are "too busy," and probably most are not competent to take the child through the complete and systematic training which alone rises to the dignity of a religious education. Nor will the Sunday school or any form of the once-a-week school suffice, as experience has demonstrated. There seems no escape from the conclusion that, with allowance for exceptions, unless the child is taught religion at school he will not be taught at all.

If the *New York Times* has reported Dr. Weigle correctly, the Yale professor finds the real solution in the Catholic Church. "The sundering of religion and education challenges the churches to conceive their own relation to the children in educational terms, and

to undertake to maintain church schools for the teaching of religion." In the Catholic view, no school is fit for the child unless it strives to store his mind with the truths of Revelation and to train him to act in harmony with a code of morality founded upon supernatural religion. That schools of this kind be established wherever possible is not a counsel but a precept, and every Catholic knows that he is bound in conscience not to entrust his child to the blasting effects of a system which, in Dr. Weigle's words, promotes, however unwittingly, the growth of atheism.

Thousands of religious-minded non-Catholics will agree with Dr. Weigle. They are distressed at "the present ignoring of religion by the public schools which forces upon the children . . . a strong suggestion that God is negligible and religion mere piffle." It is to be hoped that they will soon join with their Catholic fellow-citizens to devise a system of public schools which does not penalize parents who believe that the most precious heritage they can leave their children is a religious education.

## Federal Folly

IT was with a peculiar sense of fitness that the President chose "State Rights" as the subject of his address at William and Mary College on May 15. The date marked the one hundred and fiftieth anniversary of the Virginia Resolution for a declaration of independence from the British crown, and Williamsburg, the seat of the college, is a name that ranks with Richmond in the legends of the Old Dominion's battle for liberty. His plea, then, that the States assert their rights and perform their constitutional duties so that the Federal Government may fulfill its own functions, was both fit and timely. Yet such counsel always rings truer when applied to some definite measure, the Government's maternity program, for instance, or the Curtis-Reed Federal education scheme.

But with all allowance made, it appears that before he concluded his address the President began to fear that he had conceded too much. "Whenever the great body of public opinion," was the substance of his caution, "requires action," while the States refuse to take such action, then "the national authority will be compelled to intervene." It is many years since the President made so startling a statement, or one so out of keeping with the body of his Williamsburg address. We do not suppose that Mr. Coolidge wishes to recommend, or even to admit, the principle that "the national authority" may assume a right which belongs to the States, whenever the States, even culpably, refuse to exercise that right. Not even the people can convey that authority to the Federal Government, except by destroying the balance of power between State and Federal Government; or, in other words, by destroying the present Constitution and writing a new one.

In our view, it is precisely this very common opinion, that the Federal Government may usurp rights reserved under the Constitution to the several States whenever

"the great body of public opinion" demands or seems to demand a new act of Congress, which the President should have singled out for stern denunciation. Rejected on more than one occasion by the Supreme Court, it is still deplorably common among the people, and forms, of course, the stock in trade of the lobbyist and of the politician who sells his opinions for votes. Seven years ago, "the great body of public opinion" was brought out to show that there was a crisis of such astounding magnitude in the common schools that nothing short of a Congressional act transferring the control of local education to the Federal Government, could save them. We now know quite well that there was no crisis; just as we know that even if there had been, intervention by Washington would have been baldly unconstitutional. It must not be forgotten that the Constitution was designed by the people to act as a check upon themselves as well as upon the powers of the State and Federal Governments, thus preventing hasty and ill-considered action; and that this check, while it can be removed by the people, if removed destroys a principle which is fundamental to the Constitution.

With the general thesis of the President's address we are so heartily in sympathy that we regret it should have been marred even by an oversight. Mr. Coolidge himself has frequently drawn attention to the blight of Federal domination when it enters fields which do not belong to Washington, and there is no reason to suppose that he is not wholly sincere in his criticisms. And criticism is needed, if the government designed by the Constitution is to endure. We are already at the stage in which, to quote Senator Reed of Missouri, the Federal Government attempts "to regulate everything, from babies to world courts," and unless the constitutional limits be scrupulously respected no man can say where this folly of usurpation will stop.

#### The A. F. L. and a Papal Encyclical

THE Minnesota State Federation celebrated the thirty-fifth anniversary of the Leonine Encyclical on the Condition of Workingmen by inviting addresses from the Rev. John A. Ryan, and President Green of the American Federation of Labor. Dr. Ryan has been a defender and an exponent of the principles of the Encyclical for many years, but no president of the Federation has thus far so clearly aligned himself with the Catholic teaching on the rights of labor. What seemed to appeal with force to President Green was the Pontiff's defense of the right of the worker to combine with his fellows to obtain a living wage and to secure decent labor conditions. "If our industrial problems are to be solved," said President Green, "so that a reasonable degree of industrial peace may be established, and industry developed to the highest point of efficiency and productivity, these common rights which belong to employers and employees must be preserved and their free and unlimited exercise must be recognized and guaranteed."

Now Leo XIII defended the right to a living wage and

the right to organize as natural rights. Following the dictates of a reasonable philosophy, he could find no place for the theory that the State is the source and sanction of all rights and duties. On the contrary, the Pontiff held that there were rights which pertained to man not because he was a citizen but because he was a man; rights which were prior to the rights of the State; rights which are God's gift to man; rights which no State might justly destroy or deny. In all this there is, or should be, nothing that is new to American citizens, since in its opening paragraph the Declaration of Independence states that all men possess certain rights that are "unalienable" for the simple reason that every man is endowed with them by his Creator.

We do not question the sincerity of President Green's acceptance of the Encyclical, but we cannot put aside the fear that he has not correctly understood it. The Pope defended principles which are true independently of time or country; whereas Mr. Green, judged by some of his recent letters, does not seem to believe that they apply in Mexico. It is true that the so called Mexican Constitution guarantees the worker's right to organize, but under that same document other natural rights, at least equally precious, are destroyed. For this destruction neither the American Federation nor its President has uttered any clear official word of condemnation. In Mexico, the right of men to control the education of their children, the right to worship Almighty God without interference from the Government, and the right to hold property, have been outrageously violated—yet Vice-President Matthew Woll, of the Federation, can write: "We shall not be led into any endorsement or any condemnation of Mexico's religious policies. . . . We do not undertake to judge the religious and anti-religious movements of other peoples." That policy would meet Helio-gabalus with a condoning smile.

Lincoln once wrote to the effect that the man who denies his brother's right to freedom, is himself unworthy of freedom and cannot long retain it. We are glad to know that the President of the American Federation of Labor accepts the principles of Pope Leo's Encyclical, but we should be happier to know that the Federation stands for them in Mexico as well as in the United States.

#### Our Rotten Boroughs

AT the coming general elections the people of the State of New York will be given an opportunity to express their opinion on Federal Prohibition. Following their customary tactics, the Anti-Saloon League and its allied groups fought this referendum bitterly. In the moment of defeat they console themselves with the reflection that a popular vote on Prohibition can be nothing but a futile gesture.

In some respects, but not in all, this is true. The referendum will give the people their first chance to register their judgment on Prohibition. At the hearings at Albany Governor Smith, answering the objection that the matter had better be referred to a State constitutional



convention, showed very clearly why a convention, as now constituted, would not really represent all the people. "Apportionment for the House," and also for a convention, "is not on the level. It is not honest. That is a hard thing to say, but it is true." The Governor probably had in mind his own district in Manhattan which with a population of 103,000 has one vote. Putnam County with 10,000 citizens also has one vote. And for the State at large, about forty per cent of the population can control the General Assembly and reduce the other sixty per cent to the status of a minority.

The Governor here calls attention to a condition which is becoming serious: the refusal of State legislatures and of Congress itself to obey the constitutional provision that representation in the lower house be based on population. The rotten borough abolished generations ago in Great Britain is one of our commonest political divisions. Illinois has not had a reapportionment in nearly thirty years, and the legislature stubbornly refuses to admit that the city of Chicago has increased its population and its constitutional claim for more representatives since 1900. Congress still follows the census of 1910, with the result that the city of Detroit has two members in the lower house instead of three or four, and other rapidly-growing cities are similarly penalized.

The purpose of the Anti-Saloon League in fighting the Prohibition referendum and reapportionment is obvious. The rural districts, generally speaking, are "dry," and the cities are "wet." But interests of larger value than Prohibition are at stake. It would be difficult to name a more fertile source of political corruption than the rotten borough perpetuated by the refusal of Congress and of State legislatures to obey a clear mandate of the Federal and the State Constitutions.

#### Governing the Child

ANY association which proposes to interest fathers and mothers in their children deserves encouragement, but it is possible to devote so much attention to theories of child-care that there is no time or opportunity to apply what has been learned to concrete cases. In a recent issue of *Child Hygiene*, Dr. E. L. Richards, of Johns Hopkins University, advises mothers who have banded together for the study of the child, to give up their lectures for a season, and apply themselves to "a serious study of some of the behavior-problems found among the small inhabitants of their own households."

The advice is excellent. Irvin Cobb aims straight at the heart of quite another problem when he makes a Negro servant complain of being considered too exclusively from an academic or a scientific viewpoint. "I ain't a problem," he protests, "I'se a pusson, an' as sech I craves to be regarded." The child is also a person, but our specialists are wont to look on him as on so much laboratory material. They register his actions and reactions, and mark him as an anomaly or, biologically, a "sport," when his responses vary from accepted standards. Dr. Richards is correct in thinking that most

parents know enough about human nature as it is manifested in the child. Where they fail is in their unwillingness or inability to apply what they know. It is one thing to pursue studies in child-culture which are almost as attractive as a series of Della Robbias, and quite another to know what to do—and to do it—when Mary Ann goes into tantrums at the sight of her bread and milk, and Johnny decides that he has enough of school. Here is the crux, a bridge to be crossed, a victory to be won once for all, and Mary Ann with Johnny knows this quite as well as mother, if not better. When unwise yielding follows, or weak temporizing, the youngsters gain the upper hand. They have secured a field of vantage from which it will not be easy to dislodge them. Even very young children can be human to a startling degree in cunning and stiff-necked stubbornness. It is important, therefore, that the child be guided with a firm as well as with a gentle hand.

The management of a houseful of children, or even of one small, but determined, piece of humanity, is a task that calls for knowledge, tact, patience and, above all, love and sacrifice. But sacrifice is not common in these self-seeking days. The opportunities for enjoyment, bought by shirking duty, are numerous and persuasive, and fathers and mothers too easily absolve themselves from their supreme obligation to care for their children. That is why the association which strives to center interest in the home should be encouraged. But whatever it may teach, it will not attain its purpose if it fails to include sacrifice among its first lessons.

#### Liberty Looks Up in New Jersey

ALTHOUGH the strike continues unabated in Passaic, liberty is looking up—somewhat timidly, it is true, but the movement is unmistakable. An injunction secured by one of the mills some weeks ago showed how far a court can go, without actually stating its purpose, in stirring up discontent and encouraging red radicalism. It forbade all picketing, all demonstrations, including public meetings, and went so far as to forbid a striker to discuss the strike with a "loyal" worker.

When this injunction was made permanent Vice-Chancellor Bentley modified its terms so as to allow the striker the ordinary rights of an American citizen. The strikers may now assign eight pickets to every mill-gate, change them at regular intervals, and use peaceful arguments with the workers. By another court decision, the strikers have been permitted to use their constitutional right of free assemblage and free speech.

In the Furstmann and Huffmann case Vice-Chancellor Bentley dared to say:

The strikers should be given an opportunity to discuss their grievances with their fellow-employees or others who may offer to take their places, unless labor is to return to that state of bondage which succeeded legal serfdom in England.

If this liberalism continues to grow, certain sections of New Jersey will seem more like America and less like Russia—or Mexico.

## The Infancy of a State

FRANCIS TALBOT, S.J.

[This is the second of a series on present conditions in Ireland]

IN the tide of victory for Sinn Fein, there came a midnight when a treaty with England was signed by five Irishmen, whom some called plenipotentiaries and others envoys. Too many words, too much ink, and far too much rich Irish blood was poured out because of that treaty. Hence, I have no desire to speak of that distressing period of chaos which began in Ireland on December 6, 1921. My purpose is to survey the peaceful, convalescing Ireland that has now emerged in 1926. Last week I discussed the present status of those who, under Mr. De Valera, rejected the Treaty. At present, I shall treat of the Government established by those who sided with Arthur Griffith and Michael Collins. In subsequent papers, I shall endeavor to give "the pros and cons on both sides" of Ireland's attempt to nationalize herself internally and externally.

A fundamental fact must be stated, even though it be platitudinous. An established Government exists and functions in the Free State. A certain section of the supporters of this Government may refer condescendingly to "our young Ministers" and apologize for them on the plea that they are "mainly amateurs, not yet accustomed to be called statesmen." Their enemies, the Republicans, especially those on this side of the ocean, may anathematize them as "traitors" and "puppets of John Bull," may hurl defiance at the "Freak State," the "junta," the "Dublin annex." Nevertheless, no one may gainsay the patent fact that William Cosgrave heads an established Government in the twenty-six counties of Ireland. Faint though it may be as a tribute, the statement made to me by a prominent Republican acknowledges the *de facto* status of the Ministry. He had been arguing against the rights of the Government to rule but in conclusion conceded, "At least, it is a Government of our own people." That is a tremendous achievement in view of the long centuries that have elapsed since Ireland was governed by "our own people." Until five years ago the center of government was out of Ireland; it is now in Ireland. The barracks, the prisons, the courts, the Government Buildings, the Castle, the Viceregal Lodge, all are in the control of native Irishmen. This is a most unhistoric state of affairs. And historically more contradictory is the fact that these native Irishmen who are governing Ireland are overwhelmingly Catholic.

Yet, it must be conceded, this Government is functioning. A visitor realizes this as soon as the cutter reaches his boat in the harbor at Cobh or as soon as he descends the gangplank at Dun Laoghaire. He is im-

pressed by it more if he is privileged to visit the Government Buildings on Merrion Square and Leinster House, and to talk with those who direct them. It is difficult to gain access to the marble corridors on the other side of the screen and soldiers that guard the entrance to the Government Buildings. However, it is a slight task compared to that of fighting for admittance into Westminster where the visitor must explain his business to the half-dozen olympic gods who preside over the entrances. The Merrion Square Government Buildings, interior view, are little different from the office buildings with which we are all familiar. The Ministers who occupy these buildings are not unlike the typical business man. While I must not attempt to pen-picture any of them, I am unwilling to dismiss them without paying a tribute to their hospitality, despite the urgent demands on their time, and to their shrewdness and intelligence. It is my sincere conviction that they are honest men and capable men.

Impressions of the Seanad, which I had the opportunity of observing in session, were not favorable. In every Parliament modeled after the British, the Upper House seems weak and watery when compared to the American. The Free State Senate, neither in its composition nor in its powers, is found satisfactory. Accordingly, a committee is at present working on a revision of the Constitution as it affects the Senate. Someone has characterized it as "the Dail plus senility." Happily, the senility is not of the garrulous type. One suspects that the Senators are not in close touch with popular sentiment and aspirations; this may explain their perfunctory procedure. Last year, for example, their comments during the debate on the Divorce bill antagonized the Catholics of the whole country. Be that as it may, the Senate has not fulfilled expectations and the present Government has a direct way of demanding that ideals be efficiently realized by those entrusted with national responsibilities.

In the Lower House, the Dail, there is a livelier scene. The business is carried on in a manner that would sadden the heart of the old-fashioned Irishman. Should a Deputy burst forth into resounding oratory, he is laughed at merrily. If he talks plainly and simply and briefly, he is listened to with attention. The sessions of the Dail bear favorable comparison to any legislative body in other countries, and the members of the assembly are not unequal to the task of bringing about a reconstruction of the nation. There is one serious and fundamental defect, however, in the Dail. The Cumann na nGaedheal,



the Ministerialist Party, enjoys a too comfortable majority and a too negligible opposition. Had the Republican Deputies found a way to take their seats in the Dail and formed an official Opposition (which by now might have been strong enough to defeat the Government on a vote of confidence), the Dail would be a stronger body. The only check it exercises on the Ministry comes from its own supporters and a handful of Independents, Laborites and Farmers. This is not a most healthy situation.

What has been said is sufficient, I take it, to show that the Free State Government is functioning. There is small need, and less space, to make specific references to the army that is competently organized, to the constabulary that enforces law and order, to the law courts, or to the other departments that regulate the affairs of the citizen.

A more pertinent question concerns the stability of this Government and the confidence which the Irish people have in it. A conclusive answer will be given by the people themselves in the General Election that must soon be held. The much quoted *mot* of Sir John Mahaffy, that Ireland is the place where the inevitable never happens and the impossible always, may be proved true within the next year. Though new political alignments are being made and fresh appeals are being sent forth to the electorate, there seems little doubt but that the Cumann na nGaedheal will again be easily returned to power.

In regard to the stability of the present Government, a remark of one of its members is illuminating. "They would put us out of office tomorrow," he said, "if they trusted anyone else to take our places." He was humble and disillusioned. He knew that his Government was not popular but he also knew that it begot respect and confidence. Its stability is guaranteed by the groups that are supporting it.

Among these, I first mention the Hierarchy and the clergy. Though their profession excludes them from participation in politics, their influence is incalculable. When I asked a revered Bishop to tell me something about conditions in Ireland, he replied: "I have only two statements to make: The Bishops are unanimous in their decision. The Bishops have decided to support the Government." The clergy, in far greater proportion than I had expected to find, are in full accord with the Bishops. And this spells stability.

Another group that is supporting the Government is the settled-in-life class. This consists of the heads of families, the landholders, even though their possessions be a few stony acres, the business owners, in a word those who form the backbone of law and order in every country. This group, all Irish Irelanders, consists of the poor not less than the wealthy. It is composed of those who took no active part in the "troubles" but were upset and almost ruined by them, and of those whose blood has cooled since the hysterical days of their fighting. They are the people who want peace at all cost and who will support any government that guarantees peace. They are definitely opposed to any party or movement that threatens to disturb their serenity. They feel forced to support the Government as against the party in which one of the lady

leaders very recently declared that she was willing to see every bridge in Ireland blown up if that would give Ireland its independence and in which one of the clerical leaders is flirting with Larkinism.

In surveying the groups who are stabilizing the Government, one cannot omit mention of one that is relatively small but disproportionately powerful. It comprises those who are variously called the Ascendancy, the Castle crowd, the Freemasons, the Protestants, the West Britons, the Unionists, the Imperialists, the Redmondites, to mention but a few of the names. That an unnatural alliance has been effected between them and the Government is recognized, I believe, by both sides. When this moneyed, cultured, Anglicized group found itself being swept into the sea, it anchored its fortunes with the Government. In a similar way, the Government discovered that this group could help tide it over the deluge of Republicanism. Thus, a common enemy united those who were not otherwise too friendly with each other. While Republicanism is on the horizon, this group will continue to support and stabilize the Government. And Republicanism has not entirely sunk down beyond the horizon.

Deep meaning is in the statement of the Government official which I quoted earlier in this article. The Government is stable but it is not popular. If you tune your ear to the whisperings of all classes in Ireland, you will hear many sharp and bitter things said of it. From the working classes you will listen to stories of alleged injustice and of actual hardships; from the better educated you will be treated to argumentative disquisitions on the mistakes in policy; from professedly hostile sources you will be told that the members of the Ministry are hopelessly at odds and that it is the personality of one man, that is holding them together. These whisperings are like smoke in the air; they indicate that a fire is smouldering and they show which direction the wind is blowing; at the same time, they may be as tenuous as smoke.

Nevertheless, the dispassionate inquirer is deeply impressed by the Government in Ireland. He marvels that the Government is not even more unpopular than it is. It entered office under staggering disabilities. Within four days it had lost the two outstanding intellects of Sinn Fein, Griffith and Collins. It was composed of young men with no experience or tradition of statecraft. It had to fight for its life against an army greater than that which beat the British, it had to settle a nation that was on the verge of hysteria. It had to organize itself from top to bottom, in all its departments, for the British Government left Ireland as one would a vacant house. It had huge debts but no treasury. "Captain" Boyle spoke the truth in his drunken brawlings when he said "th' whole worl's . . . in a terr. . . ible state o' . . . chassis!" Ireland undoubtedly was. It needed an iron government to weld it again into a machine. Under the circumstances, no government could be popular. Whether one agrees with the political philosophy of the Ministers or one calls them "traitors," one has no alternative but to admit that they have been successful in not only one titanic crisis but in a constant series of them.

## The Real Presence

JOSEPH HUSSLEIN, S.J.

**I**NSTITUTED at the Last Supper, the Eucharist forthwith became the center of the Church's worship. In the days of the Apostles the Mass itself was generally known as "The Breaking of Bread," and is so referred to in the Sacred Scriptures. The breaking of the consecrated Loaf, similar in shape to the passover loaf that Christ had doubtless used, was an impressive ceremony preceding Holy Communion. Today the priest still breaks the consecrated Host at every Mass.

In the second century and even earlier "The Eucharist" apparently became the more accepted term for the Holy Sacrifice. It means "The Thanksgiving" and is distinctive of the thanks offered by Christ at the Institution. This act also remains a part of the Mass today. It occurs in the Preface which precedes the prayers directly leading up to the Consecration. "Let us give thanks to the Lord our God," the priest begins, and the acolytes reply: "It is meet and just."

Quite appropriately, therefore, we might still call the Mass, as the early Christians did, "The Breaking of Bread" or "The Eucharist." The latter term in fact has remained and is now applied to the Sacrament itself in general, while we still speak of the Mass as the "Eucharistic Sacrifice." Our word "Mass," too, is venerable in origin and goes back to the early centuries. It is derived from the Latin equivalent for "dismissal" and referred to the dismissal of those under instruction but not yet baptized, "the catechumens," who were sent away before the Eucharistic Sacrifice itself began. There was also a second dismissal at the end of the Mass from which we retain the *Ite missa est*, "Go, it is the dismissal." In the East the name given to the Mass is "The Liturgy."

But under these and other names the Mass has always and everywhere been substantially the same from the day of its Institution by Christ to the present age, and will remain so to the end of time. "Do this" Our Lord said after each Consecration, and there was no choice for the Apostles, as there is no choice for their successors, the bishops and priests throughout the world, except to do precisely what Christ Himself did at the Last Supper: "Do this in commemoration of Me."

What Christ did before telling His Apostles to do the same was to take the bread and change it into His Body, and to take the wine and change it into His Blood, leaving only the outward appearance but not the substance of the bread and wine which had been in His Divine hands before the Consecration. That is called Transubstantiation, of which we have the following definition by the Council of Trent:

By the consecration of the bread and of the wine a conversion is made of the whole substance of the bread into the substance of the Body of Christ Our Lord, and of the whole substance of the wine into the substance of His Blood; which conversion is by the Holy Catholic Church suitably and properly called, Transubstantiation.

There can, of course, be no other interpretation to the words of Christ. When He spoke in figure there was

never any difficulty in knowing this. When He called Himself the Way, the Vine, the Shepherd, everyone understood He was using figures and symbols. But when He promised and when He instituted the Eucharist everyone equally well understood He was speaking literally. "How can this man give us his flesh to eat?" they asked on the former occasion, as for the latter, none of the four accounts of the Institution of the Eucharist even remotely hints at a figurative meaning. Christ, as He told His Apostles, was making His "testament," the "testament in my blood." The Apostles well knew that figures are not used in a testament. When a man says: "This is my farm which I leave to my sons" he does not mean, "This is the figure or symbol or picture of my farm." He means what he says, precisely as Christ meant what He said when He spoke the words: "This is My Body," "This is My Blood."

The meaning of the words is so obvious and unmistakable that even Luther was compelled to write in 1524: "But I am caught; I cannot find a way out; the text stands there so strongly that words simply cannot wrest it from its meaning." (De Wette, II, 577.) He saw the futility in others of trying to torture another sense into the plain words of Christ and in his "Wieder die Schwarmgeister" wrote the now classical passage: "In the sacred text, 'This is My Body,' Carlstadt distorts the little word 'this;' Zwingli distorts the little word 'is;' Oecolampadius distorts the little word 'body.'" And he concludes: "Thus doth the devil brutally fool us all." Berengarius had experienced this some centuries earlier. Besides Our Lord had insisted that we must eat His Flesh, and to this expression, as we have seen there was no figurative meaning among the Jews except one implying the utmost hatred of another.

The attempt at that late period to find a figurative interpretation for the words of Christ conclusively proved its own futility when within a few years simply countless different meanings had been assigned to the four clear, short words of Consecration, "This is My Body." Passages, seemingly parallel, were quoted which doubtless confused certain minds, but proved nothing against the only interpretation the universal Church had ever known for sixteen centuries, and the only one that can consistently be given.

Thus, for instance, men were told that by the word "is" Christ meant "signifies," as when the Scripture says, "these four great beasts are four kingdoms." But Christ did not say, "This bread is My Body," which would have been a parallel passage, but "This is My Body." A very different thing! In the former words the bread would still be there, in the latter words, as actually used by Christ, the bread was no longer there, but what was present under the appearances of bread was really and truly the Body of Our Lord: "This is My Body."

Had Christ not meant precisely and literally what He then said He would have deliberately deceived the Apostles and all Christian Tradition, for He foresaw how for all those sixteen centuries His words would be interpreted and He alone would have been to blame. It were blas-



phemous even to think that such could have been the case. No, there was no ambiguity in the testament of the Incarnate God. The Church through sixteen centuries was not mistaken, nor is she mistaken today. Let me quote here a passage from one not in communion with Rome:

On the night before His passion, in that upper room, in that first Christian Church, He [Christ] takes the passover bread into His hands and says, "This is My Body." Now, mark you, He does not say it is a symbol of His Body; He does not say it is a type of His Body; He does not say it is a sign of His Body; He does not say it is a memorial of His Body when we receive it. He says, "This is My Body." A statement perfectly plain, definite and simple.

Nor is there any difficulty in accepting this statement if we follow out what I may call the logic of the Incarnation. There, as the writer adds, God came, "hidden in the little Babe, lying in the manger at Bethlehem, so weak, so feeble, depending for His very life upon a human mother," while in the Eucharist He is equally hidden under the outward forms of bread and wine, dependent on the ministry of a priesthood. "Verily Thou art a hidden God, the God of Israel the saviour" (Is. xl. 15).

The Apostles had no difficulty in clearly and fully understanding the words of Our Lord. St. Paul makes perfectly plain how they understood them when he wrote: "The chalice of benediction which we bless, is it not *the communion of the Blood of Christ*? And the bread which we break, is it not *the partaking of the Body of the Lord*?" (1 Cor. x. 16).

For this sole reason, therefore, because what we receive in the Eucharist is the true Body and Blood of the Saviour, could St. Paul add that the person who receives the Eucharist unworthily is guilty of the Body and Blood of Christ, and so eats and drinks unto himself damnation, which would not be true were there question of figures and symbols:

Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. . . . For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. (1 Cor. xi. 27, 29.)

What we take under the appearance of bread and wine, the Apostle here definitely says, is the true Body and Blood of Christ. For this reason we find the three thousand who were converted to the Faith when St. Peter addressed the multitude on the first Pentecost, at once centering their Christian devotion on the Mass. This, we are assured in the Acts of the Apostles, they attended daily in the beginning. "And they were persevering in the doctrine of the Apostles," the Scripture tells us, namely in attendance on the Apostolic instructions, "and in the communication of the breaking of bread," by which expression the Holy Mass and Communion were definitely signified in the early Church, "and in prayers" (Acts ii. 42).

The Fathers and ecclesiastical writers of the first centuries of the Church were no less clear. Thus St. Ignatius the Martyr who lived in Apostolic times and died for the Faith at the opening of the following century, admonishes the Christians of Troas to avoid certain here-

tics of whom he says: "They abstain from the Eucharist and from the prayer, because they will not confess that the Eucharist is the Flesh of Our Saviour Jesus Christ." To deny that was even then the great heresy.

St. Justin the Martyr, who lived in the second century, gives us practically a complete description of the Mass as said in his day, when the Christians were being persecuted. He uses the word "Eucharist" for the Mass and thus describes the Consecration that takes place at it:

For we do not receive these things as common bread or common drink. But as Jesus Christ Our Saviour was made flesh by a word of God, assuming human flesh and blood for our salvation, so by a word of prayer that comes from Him [i. e., the same words of Consecration once spoken by Christ and now spoken by the priest] the food whereby our flesh is nourished, now made a Eucharist, is changed into the Flesh and Blood of the Incarnate God.—(St. Justin's First "Apologia.")

Nothing therefore could be clearer than the faith of the early Christians in the Real Presence of Christ in the Eucharist. They were permitted, as we know, even to take home with them the Consecrated Bread and to communicate themselves. St. Cyprian relates how: "When a certain woman tried to open her casket, wherein was contained the Holy Thing of the Lord, she was deterred from touching it by the fire which burst from it." ("De lapsis." c. 26).

When in course of time it was no longer necessary for Mass to be said in private homes or in the underground chambers of the catacombs, churches arose where more extensive public homage could be shown to the Eucharistic King and such devotions as Benediction and Exposition of the Blessed Sacrament now grew up. But they by no means argued a greater faith in the Real Presence than that possessed by the early Christians who exposed themselves to prison, torture and death to be present at Holy Mass, to receive their Eucharistic God, and to bear home with them, folded to their breast, "the Holy Thing of the Lord."

## Banat el-Jebel

RUTH NORTON ALBRIGHT

THE tourist or pilgrim who passes through Nablus in going between Jerusalem and Nazareth by car usually remembers Nablus for its beautiful gardens and for Jacob's Well. If some hardier soul does leave his car to wander through its crooked streets in search of the Samaritans, he seems mostly struck by the squalor he encounters on either hand and is glad enough to be off again and to forget it. No one, however, seems to notice a little house perched on the slopes of Mt. Ebal above the Government Hospital, in which, in spite of its very obvious poverty, there glows one of the few rays of hope for dirty, sordid Nablus, one of the little watch-fires that burns steadily on as does the light before the Tabernacle in its tiny chapel.

For in that small house one finds a community of missionary Sisters of the Institute of St. Joseph of the Apparition, whose Mother-house is in Marseilles. There

are only a few, a mere half-dozen, Sisters, and they are very crowded at that, but last September, though they already had one guest, they kindly put up a bed in the work-room for me and took me in. And so I came to learn of their past history, their present work, and their hopes of the future.

In 1904, I learned, there were two or three Sisters of their Institute in the French pilgrimage, and these were struck, as they passed through Nablus, by the utter lack of attention paid to the miserable poor of the city. From this was born the desire to help by the foundation of a hospital, or at least of a dispensary until the greater plans could be realized. The foundation was not without its difficulties, however, for though the poor of Nablus welcomed the Sisters with enthusiasm, the officials did their best to prevent the establishment of the dispensary. The poor, not being much concerned by the lack of *firman*s from Constantinople nor even by the open hostility of the local government in a matter so closely touching their well-being, withstood the gendarmes sent to expel the Sisters, and quiet was restored only when the police finally departed.

Soon the fame of the Sisters was great in the surrounding country and they were faced with the difficulty of having more work than they could possibly accomplish. Then Providence pointed the way for them, for in 1910 the same Governor who had tried to prevent their establishment so short a time before offered them the direction of the municipal hospital. This responsibility they accepted, and they held it for nine years, even including the difficult time of the war. The present good reputation of the hospital is partly due to that direction.

In December, 1914, the Sisters faced expulsion and imprisonment by the Turks. When it was found that only the French Sisters were to be so treated, all the Sisters claimed such allegiance. Since there were no other nurses to take charge of the hospital, an exception was made for the Sisters who were left in Nablus to continue their work. This did not mean, however, that they had no further difficulties; for though they were left their own house for a short time, this was soon wanted for the sick in the typhus epidemic and the Sisters were given a few hours' notice to vacate the house. They locked up their property in the chapel and sent the keys of the hospital to the Governor with their resignations and the declaration of their intention to go to Jerusalem. Their departure was prevented and they were forced to find refuge in a damp and dirty cellar that was open to the weather. Soon their meager supply of food was exhausted and they were obliged to make another attempt to depart before they were granted food and a room at the hospital. Illness forced two of the Sisters to leave for the Holy City, but the others stayed at their posts and, in spite of danger from typhoid and from fatigue too long endured, remained true to their charges in that confidence in St. Joseph and in Our Lady of the Rosary which is typical of the Institute. They saw their parish priest go into exile, and for the long hard years of the war it was only occasionally that a priest of the neighboring village was able to bring

them the help of the Sacraments. Then what fervent Communion when the Holy Sacrifice was offered up in a room apart, and what new strength gained for the facing of their tasks and of their increasing difficulties!

The end of the war in Palestine did not, however, mean the end of their troubles, for the Governor had decided to reward their zeal by a tardy exile. And why? Merely because the municipality, having no longer need of the Sisters, saw an opportunity of making a final profit by taking their house. What could be more simple once the Sisters were safely out of the way? Here, however, Providence interfered and the Sisters still have their little house, though they no longer take charge of the hospital which has come under the control of the mandatory government.

The past of any Congregation in Palestine, however, fades into nothingness before its present or future. And just what is the present or future of the Sisters of St. Joseph in Nablus? Aside from the parish church, they are the only center of Catholicism in a city so strongly Moslem that before the war even Christian women were forced to go veiled. Their work is largely the same as that which they had before they undertook the direction of the hospital. Their sphere of influence, incredible as it may seem, extends for many miles in all directions, and it is nothing to find among the eighty to ninety patients of each day several who have come five hours on foot to be treated by the *Banat el-jebel*, as they are known, because their fingers, skilled by love, have learned the art of treating eyes with a gentleness unknown to the native nurses in the hospital. Many of the poor ophthalmic cases go to the doctor for the prescription and then having had it filled at the drug store bring the bottle to the Sisters for safe-keeping, coming each day for the necessary treatment. And the number of babies is unbelievable, for the people say that even the doctors of Jerusalem are not so skilled in the treatment of children as the Sisters!

Another source of influence is the school, where they have been able to gather together about seventy girls for elementary instruction and for that most necessary of all arts in Palestine, plain sewing. There is also an orphanage of a dozen girls. When one considers that there are but six Sisters, and that the dispensary alone requires the services of three Sisters for six hours a day, one may understand what devotion is hidden under that humble roof. And with this devotion is coupled a charity such as I have seldom been privileged to witness at so close a range.

Yet in the hearts of the Sisters is the desire to do even more; they want to help more patients, to take in more girls in their school. As it is, their very doorway is burdened with their patients and one cannot but fear that the day must come when the dreaded ophthalmia will invade the convent. While I was there, I began to ask questions and I found that in that distant future "when the franc is worth more" three new rooms are to be built on the rocky surface behind the convent, thus providing a place for a larger school. Then the present two school-rooms, with their outside entrance and its vine-covered,



flagged courtyard will serve as the larger dispensary and will give more order and comfort in the ranks of the suffering, for alas, it is hard to walk two hours or more in the Palestine sun only to find many before one and to have to sit down to await one's turn—in the sun.

And as I sat at supper and looked out over the city and saw the scattered lights come on, I asked myself why they must wait for the franc to rise. Surely if it were known that only \$2,500 is needed to build these rooms and to enlarge the Sisters' usefulness at the same time that the real danger of infection is removed, money would be forthcoming to build up the rather unique little Catholic mission in Nablus, that district in Samaria which has not yet progressed materially beyond its state in the days when Our Blessed Lord spoke with the Samaritan woman at Jacob's Well. There is a harvest for Him in the poor, sordid city, may we not hope to see it even greater through the help of some generous friend?

## Wireless in Navigation and Aviation

WILLIAM H. SCHEIFLEY, Ph.D.

**F**EW persons in touch with the march of recent events can fail to realize the importance of wireless telegraphy for navigation and aviation. In transforming conditions of security at sea and in the air, it has enabled both to make astonishing progress. Thanks partly to the amazing strides of this science, travel by water and through the air is today as safe as travel on land. With its help the Pole has been re-discovered.

It was just twenty-five years ago that the first wireless station was installed on a merchant ship, the French Transatlantic Company adapting it in that year to the Savoy, its finest passenger vessel. True, those pioneer experiments were crude; but the untiring efforts of scientists showed that they could overcome all obstacles.

At this point we must digress a moment for indispensable historical facts. As soon as the maritime possibilities of wireless became apparent, it was necessary to formulate international rules for the transmission of messages. The London convention of 1912 established the fundamental conditions that wireless stations on ships should fulfil, as well as rules for their operation.

Those preliminary regulations have since been supplemented by four similar conventions. The first was the Paris conference of 1912-1913, called to regulate radio time. The second conference, which met at London in 1913, considered measures for safeguarding life at sea. The third, held at Washington in 1920, dealt chiefly with problems concerning radio communications between the former allied and associated Powers. The next year, finally, an interallied commission met at Paris to discuss technical questions affecting wireless installations.

Since the London agreement of 1912, most countries have enacted national legislation governing radio transmissions. For example, in France the decrees of April and November, 1923, specified the categories of ships obliged to carry a wireless station and the number of operators for each class, with rules governing the service.

As for utility, wireless meets three principal needs: (1) the security of navigation; (2) correspondence between ships and persons on land, or from one ship to another; (3) the transmission of meteorological information.

Before the discovery of wireless, the devices for safeguarding vessels and their passengers were entirely inadequate. They consisted of such distress signals as the hoisting of flags, the firing of cannon shots and the blowing of whistles, all of which usually lost their virtue as soon as the ship had disappeared from view. Consequently, twenty years ago vessels trusted largely to luck, their chief resources being the compass, the chronometer, and the barometer.

But today, by virtue of wireless telegraphy, every navigator can quickly call aid. Moreover, he keeps informed regarding the course of cyclones and the approach of storms. Radio flashes report the presence of icebergs and wreckage. Knowing the exact time, he can determine his position with accuracy. During fog he is able to steer his regular course. To demonstrate the immense utility of wireless to navigation, it suffices to compare the appalling disasters that occurred before its application with the hundreds of rescues that it has made possible.

Nor is the maritime use of radio limited to the saving of life; it renders passengers invaluable service in commerce and professional matters. Thus a statesman on board a ship can keep in close touch with political developments at home and abroad. It enables industrialists and merchants to transact business as promptly as if they were ashore. And speculators can continue their operations by simply wiring directions to their correspondents.

Aside from those major applications of wireless to merchant ships, one might point out a more modest yet exceedingly interesting use of it in the fishing industry. True, owing to their small displacement, fishing trawlers are not required to carry wireless equipment. Nevertheless, most of them have found it profitable to do so. Accordingly, some 250 English trawlers are already supplied with the device, and it has probably been adopted on as many French, Spanish, and Danish fishing boats. Obviously, trawlers start for their territory without knowing just where fish will be most abundant. But as soon as one boat equipped with wireless finds a shoal, it hastens to inform the others. What is more, by virtue of radio science, every proprietor of trawlers knows from day to day the catches that his boats have made. So he can wire orders to his captains to stay longer in the same place or to try elsewhere or to return to port.

In the radio world, as so often in life, needs have created organs. Thus there have developed highly specialized technical organizations, intended to supply the growing wants of the merchant marines. It is such specialists that install maritime radio equipment. In countries like America, England, France, Germany, Italy, Spain, and Japan, shipping interests have let to such wireless firms contracts for radio service on their vessels. At the same time manufacturers of wireless instruments have opened in all seaports offices with technical experts and equipment.

And latterly there have sprung up schools for wireless operators. But since radio is one of the most dynamic of sciences, no one can foretell what it will yield in the near future.

There remains for us to consider briefly the merits of wireless in aviation.

The fact that the international commission for aerial navigation recently made compulsory the use of radio on all airships engaged in international traffic, affords a significant recognition of the increasing services which wireless telegraphy renders aviation, commercial and military.

An air line should have, first of all, a meteorological service, equipped to give quickly information about the weather along its entire course. Rapidity is essential, since only recent observations are valuable. But in less than an hour a chain of stations extending over a distance of several hundred miles should be able to take the necessary observations.

Furthermore, wireless enables an airplane to keep in touch with the land and with other planes. Therefore a flier can furnish information to both the station he has just left and that toward which he is headed. In this way the stations know his position and important happenings along his route. Nor does the flier profit less from the messages he picks up. For example, he may learn that, in following his regular route, he will run into a violent storm or encounter a bank of dense clouds floating over the region he purposed to cross. Consequently, instead of being obliged to make a sharp side-turn after encountering the unsuspected obstacle, he can modify his route at leisure or even descend and await more favorable weather.

Communications between airships and the land are particularly advantageous in nocturnal flights. Or let us suppose that a ship has lost on the way one of its tires, or even a wheel, without the pilot's detecting it. If the matter can be brought to his attention, he will descend cautiously, so avoiding what would otherwise have been an inevitable accident. Again, he may learn by wireless that the ground upon which he has intended to alight is dangerous. Or inversely, a pilot may wire the next station that he will need repairs, a procedure likely to prevent delay upon his arrival.

Thanks partly to the advantages from wireless that we have pointed out, its use in aviation bids fair to expand rapidly. For various other applications of it to aviation are on the point of adoption. To mention one, radiogoniometry, which enabled the German Zeppelins to get their bearings on their nocturnal raids during the late war, will be indispensable when the giant commercial airships begin their flight across the ocean. As for military aviation, without wireless telegraphy its achievements would be unthinkable.

One by one science overcomes the obstacles that nature placed in our way. One after another it wrests from nature her secrets concealed in the earth, the water, and the air. Of her three fundamental domains, the air seems to promise the greatest possibilities for the near future, little as this was suspected half a century ago.

## Sociology

### The Trade Unions and the Strike

PAUL L. BLAKELY, S.J.

ON one issue the trades-union movement in Great Britain has scored. The general strike was called to force a reorganization of the coal-industry, and a victory which the miners alone could not have achieved was won. But did the movement lose every other issue?

After-strike statements by Ramsay MacDonald, J. H. Thomas, Hamilton Fyfe, and other labor leaders, allow the inference that if the unions won at least one great victory, they paid a high, perhaps too high a price. Certainly there is no exultation in their tone. Mr. Fyfe observes that what was a general strike bids fair to become a general lockout, and I thoroughly agree with his opinion that "the situation is now fraught with even greater peril than before," since employers are holding up the transport and other industries by conditions that are "vindictive" and "ill-timed." To some extent at least, Mr. Fyfe is sustained by the official communication issued by the railroads on May 14. According to this declaration "every man who left his work without notice has broken his contract of service, and the companies feel that they must reserve the rights they possess in this matter." Passing over the first clause, it will be admitted that in default of clear definition of the rights which the companies conceive themselves to possess, the second is ambiguous. As to employees who may have been guilty of acts of violence and intimidation, "the companies propose to examine these cases individually, and meanwhile reserve decision in regard to them." Good enough, unless the companies also reserve final judgment in the premises, and impose conditions which make even the rightful organization of employees impossible. To insist upon this would be not only "vindictive" and supremely ill-timed, but unjust.

Speaking in Parliament on May 13 Ramsay MacDonald sounded a note of apprehension. He saw no response on part of the employers to justify the conclusion that an era of peace had begun. Conditions imposed by them were such as "to make it impossible to continue any industry under peaceful conditions. The most optimistic of us feel peace is only to be a whited sepulcher." He was not disposed to rest satisfied with a peace which destroyed the unions.

Threats are the last things I wish to use, but let there be no mistake about this if there is any attempt to smash up the trade unions after the events of last week. And if any foolish person thinks he can scrape the faces of the trade unionists in the dust, he is very much mistaken. We are not going to crawl back, and we are not going to be treated as human beings with the yoke of absolute insubordination rivetted to our flesh.

In answer to this plain challenge, the Prime Minister denied that he had given any pledges "save that those who helped the Government should not suffer for having done so." He admitted the difficulty of reconciling this pledge with getting back all the men to work. "That must be thrashed out between the trade unions and the employers' associations," but he believed that a solution could be



reached. As for the unions, he could not imagine that there "would be an attack on the trade unions as a whole."

I should not countenance it. There would be no greater disaster than that. It would be impossible to carry on unless you had these organizations which can speak for and bind the parties on both sides. If you did not have them, you would have sporadic outbreaks far more difficult to deal with and far more interrupting to ordinary industry. Let us get the water as calm as we can lest we spoil the work of half a century. The Government has no power to coerce or to order, but its influence will be exercised in the letter and the spirit as I have stated.

The trade unionist will not relish the Prime Minister's concept of the union as little more than a convenience for the Government's bargainings, but what Mr. Baldwin probably meant was that even if you take the lowest ground you can find justification for the union. Mr. J. H. Thomas at once met Mr. Baldwin by accusing the Government itself of breaking "the letter and the spirit of the pledge," and in proof quoted from an Admiralty order. This provided that the strikers were to be suspended until further notice, and that the men who had returned to work by May 12 would be given the preference in employment "irrespective of their former length of service."

It is fairly plain, then, that the labor leaders apprehend danger. If, as has been alleged, the strike has created a strong undercurrent of resentment against the trades-union movement, it may justly be asked whether what labor has gained was worth fighting for. Nearly a month before the strike (April 5) the *Morning Post* referred to "a growing feeling against trade-union tyranny which prevents the economic working of the industrial machine and restricts the output." This is typical enough of the *Post*, and of the groups who rank production first and human rights wherever they do not interfere with profits. How far it is typical of a considerable portion of the people is another question. The public is impatient and resents inconvenience of which it does not fully understand the cause. Here at home we have heard economists argue learnedly that there are three parties to every strike—the employer, the worker, and the public; and they make a great show of the obligation of protecting the rights of all. But what they really mean is that the public, and particularly themselves, must not be subjected to any inconvenience by reason of a strike; and on this basis they adjudicate the right and wrong of the quarrel.

There were plenty of sympathizers with the Pennsylvania miners last winter who sympathized vigorously until their supply of coal ran out, and with it their sympathy. Then they were all for calling out the army of the United States to force the miners back to work. It is highly probable that this stupid, but very human, tendency is also known in England. They may all be mad there, as Hamlet affirms, but they are still members of the human race. Mr. Fyfe complains that while during the strike "everyone was in good temper and there was no malice or bitterness," now vast numbers are in a recriminatory mood. Certain employers are foolish enough to seize the opportunity to humiliate the trade unionists, and the extreme left in the labor party is beginning to be-

lieve that any weapon against their persecutors is legitimate. Add to this the vast numbers of people not only inconvenienced but harmed by the duration of the strike, many of whom will long nurse resentment against the trade unions, and the future of the labor organizations in England does not seem overbright.

Undoubtedly, the saner elements in all groups hope for peace and will work for peace. The unions won the strike for the miners, but have they lost it for themselves? At the present moment the recent industrial war bears a striking resemblance to the World-War. One camp dictated the terms of peace but all parties lost the War.

### Education

## The Present Status of the Catholic High School

RAYMOND J. GRAY, S.J.

**D**ISCOURAGING as is the knowledge that only *one* Catholic child in every *ten* is in a Catholic high school, an examination of the present state of that institution reveals a list of achievements of which anyone may be proud.

A movement in favor of universal high-school education is sweeping the country, and although Catholics, as such, have perhaps played too inconspicuous a role in it, they have undoubtedly accomplished a great deal, particularly during the last few years. To refer at once to the important matter of high-school attendance (the crux of the actual situation), it will take but an instant to show that much more has been accomplished than might appear at first sight. According to figures compiled by the National Catholic Welfare Conference, in 1915 there were 74,538 children in the Catholic high schools of the country; in 1920 this number had increased to 144,000, and in 1922 to 152,150. In other words, in a little over five years the attendance had doubled. During the same period the population increase had not risen above ten per cent. This is a record in every way comparable to the best figures brought forward by advocates of the public high school.

Even more significant than this increase in attendance is the phenomenal extension of Catholic high schools in spite of the most discouraging handicaps. Catholic private academies and secondary schools, generally in connection with a college, or as separate college-preparatory schools, have existed for generations. Here the principles of Catholic culture were fostered and training in leadership stressed. Such schools have always offered a very particular and exclusive kind of education. They were never intended for the masses, nor is it of them that we would speak. The truly remarkable thing is the growth of parish and diocesan high schools. Says Father Burns, the historian of Catholic education: "These schools have multiplied rapidly. In 1901, the Commissioner of Education reported 53 such schools, the attendance comprising both boys and girls;" in 1904 "the number had risen

to 70." Such were the humble beginnings; by 1911 the Catholic Educational Association was able to publish a list of some 282 high schools of which 19 were diocesan and 263 parochial institutions. Figures carefully collected by the Bureau of Education of the National Catholic Welfare Conference reveal the fact that, at present, there are in the United States 39 diocesan and 718 parish high schools, all four-year institutions. An examination of these figures shows that 17 of the diocesan high schools are high schools for boys, 8 are high schools for girls, and 14 are mixed, *i.e.* for both boys and girls. From the same source we learn that there exist, in addition, 730 private Catholic high schools, of which 164 are secondary schools for boys, 487 are academies for girls, and 79 are mixed high schools; in all a total of 1,487 Catholic high schools.

Still another achievement is the remarkably high quality of education identified with so many Catholic secondary institutions. Despite the difficulty—due chiefly to poverty of resources—of competing with the State and municipal high schools, and still more with the more exclusive private secondary establishments, the high standards maintained by Catholic institutions is little short of marvelous. It is a well-known fact that in the Regents examinations in New York Catholic schools are frequently second to none. Other indications of the quality of the work done in these institutions are continually coming to light. To refer to one of the most recent. Only a few months ago a leading newspaper in Cleveland held a contest in English composition in which 3,000 boys and girls took part; Catholic schools secured 33 out of the 140 prizes.

One of the most reliable ways of evaluating the benefits of Catholic high-school education is to examine how successful it is in keeping young people interested in their own improvement. Many a one was surprised some months ago to read in the Catholic press that, according to figures obtained by exhaustive surveys, 55.5 per cent of the graduates of the Catholic high school elect to continue their education in some higher institution, as compared with 44.5 per cent of the graduates of the public high school. The Catholic high school can lay claim to a still more noble achievement. A detailed comparison of the results of the N.C.W.C. investigation and those of the Government Bureau of Education proves that, although the Catholic high school does not quite measure up to the lofty standards set by private institutions in the matter of survival after graduation, it does surpass the results obtained by both public and private institutions taken together, as is evident from the following table:

<i>Graduates continuing their education</i>	<i>Percent</i>
Catholic .....	55.5
Public .....	44.3
Private .....	59.5
Public and Private .....	51.9

Yet another point in which the Catholic secondary schools appear to better advantage than the public high schools is in the number of pupils per teacher. The latest printed Government report on the subject informs us

that there are in the Catholic high schools one teacher to every fifteen pupils, and in the public high school one to every nineteen.

The quality, therefore, of the existing Catholic high school leaves little to be desired. But the paucity of these institutions where they are most needed, and the fact that in many a locality no such institutions exist at all, is a matter that Catholics can ill afford to neglect. It is above all evident that there are not enough diocesan high schools. Of the 102 dioceses in the country at least 75 are entirely without them; and even where they are found, facilities are far from adequate. Everywhere parishes have to bear a burden daily growing too heavy for them with the result that large numbers of Catholic children attend the public schools. Besides, even if sufficient accommodations could be had, it is well nigh impossible for parish high schools to offer the courses in vocational training that many of our young people need. It is time, then, that a general movement were inaugurated in favor of central high schools.

Another regrettable circumstance is the failure of those in charge of certain of the existing Catholic high schools to have their institutions properly accredited. Of the 1,487 Catholic four-year high schools mentioned above, less than 800 are accredited by the various State departments of education. In some States such as Connecticut and Tennessee no Catholic secondary schools seem to be approved at all. It is deplorable to think that not more than 80 Catholic high schools are recognized by the four great regional standardizing associations. A cursory glance at a recent Government bulletin entitled "Accredited Secondary Schools in the United States" (1925) will make it clear that too many Catholic high schools are slow in securing the recognition they deserve. In the case of some of the parish high schools an excuse for this dilatoriness can be found in the circumstance that they are of very recent origin. But this same excuse is not valid for the majority of diocesan and private high schools. In the latter case there is something fundamentally wrong—either a real indifference on the part of those in command, or at least in certain instances, a positive inability to fulfil requirements.

So much for defects. In general it is undeniable that many, and perhaps the larger number of Catholic high schools have given proofs sufficient of their excellence. The results they can boast of are as good as those obtained by the public high school, and not rarely comparable to those of the more select private secondary schools. Add to all this the enormous advantages accruing from a Catholic atmosphere, the daily insistence on character-formation, the inspiring example and high moral character of the teachers (Religious for the most part) and of the majority of the students, and there is no one but must be proud of the Catholic high school, and of the noble manner in which it is fulfilling an august and difficult mission.

In a succeeding paper, I propose to treat of the Catholic high school for boys.



## Note and Comment

Centenary of  
the Kenedy Firm

**T**HE publishing concern of P. J. Kenedy & Sons, 44 Barclay Street, New York, is commemorating the centenary of its founding in Baltimore, Md., by John Kenedy, the grandfather of Messrs. Arthur and Louis Kenedy, the present members of the firm. Few business houses anywhere in the United States have lasted for a century; fewer still in the holding of the same family. In honor of their unique record in the trade the National Association of Catholic Publishers will entertain the Messrs. Kenedy at a complimentary dinner, to be held, at the Hotel Astor, on the evening of June 5. John Kenedy was born in Kilkenny, Ireland, in 1794, and emigrated to Halifax in 1812. He remained there only a short time and then journeyed on to St. Louis, Mo., where he began his business career. In 1826 he moved to Baltimore, Md., and opened a store near the Cathedral for the sale of religious articles, books and stationery. The rector of the Cathedral was the Rev. Edward Damphoux, once a prominent member of the Sulpician Congregation. He encouraged the newcomer and gave Mr. Kenedy to publish a volume he had compiled from "The Practice of Religious Perfection," by Rodriguez. This was the first of the subsequent long list of Kenedy books. In 1838 Mr. Kenedy transferred his business to New York and located on the East Side in Mott Street near old St. Patrick's, then a populous Irish Catholic section of the city. He died June 25, 1866, and the business was successfully continued by his son, Patrick J., who took it down to Barclay Street, New York's Pater Noster Row, in 1873. Since his death in 1906 the firm has attained international repute there under the management of the grandsons of the founder.

An Apostle of  
the Filipinos

**M**ORE than once, in the past few years, the name of Father John J. Monahan, S.J., has been brought to the attention of readers of AMERICA. From one or another of the centers of his activity in the Philippine Islands, this tireless missionary has addressed himself, in behalf of his Filipino charges, now to plead for reading-matter, articles of devotion or spiritual aid, again to express grateful thanks for the answer to his appeal, and to tell of the far-reaching good accomplished through such generosity. Wherefore more than ordinary interest will be aroused by the unwelcome announcement that the earthly labors of this apostle are ended. On May 8, Father Monahan died at Manila, whither he had hurried to seek medical aid, 800 miles from the scene of his last efforts. At the age of thirty-one, the late missionary gave up a flourishing dental practice to enter the Society of Jesus. During the years of his priestly training, serious sickness and several dangerous operations brought him repeatedly to death's door. Yet it was with cheerful ambition that he set out, three years ago, upon a difficult tropical mission. In Manila, Vigan, Zamboanga and in Central Mindanao

he proved himself the ideal Twentieth Century apostle, utilizing the press, the mail, lantern slides—every conceivable means of supplementing his own tireless ingenuity and fervent zeal. One million Filipinos, we are assured, mourn in his death the loss of their best friend. The friends Father Monahan rejoiced at gaining among the readers of this review will not fail, we are sure, to join them in praying for the soul of their devoted shepherd.

Improving our  
Reputation

**A** RECENTLY published bulletin of the Federal Council of Churches reports a meeting held April 8-10 at Tuskegee Institute, at which encouraging evidence was forthcoming of more promising racial relations in the Southern States. A general summary of developments during the past year showed a definite, strong reaction of local opinion against lynchings. Texas, for the first time, has acquired a clean record in this connection. Indeed, for the first three months of the present year only one lynching was reported in the entire country, a lower rate than in any year preceding. Plans were reported by the Commission on Interracial Cooperation for the awarding of medals to sheriffs in Southern States who protect prisoners and prevent lynchings. The country at large will follow with cordial approval any measures which succeed in ridding the nation of a blight which, while peculiar to particular sections, has nevertheless given the civilization of the whole country an unsavory reputation abroad.

A Commentary on  
the Modern Girl

**I**T isn't difficult to reconcile the attitude of repugnance with which the students of Notre Dame University view some of the tendencies of the girls of today. In a bulletin prepared after a religious and moral survey of all the students for the year 1924-1925, various opinions of the young men are revealed, two of which are significant. The majority acknowledged that the most powerful influence which had been exerted in their lives was the influence of their mothers. Again, they prefer, as prospective wives, girls who do not smoke; they have a very decided preference for girls who do not drink, comparatively few of them, notes the N.C.W.C. News Service, would marry a girl who swears, but they have the greatest aversion to the girl who lies. Several think that the task of finding a girl free of the four "faults" is hopeless. Be that as it may, there ought to be a goodly measure of satisfaction for the mothers of the Notre Dame boys, to whose attention the report is brought. The tribute which is paid them speaks volumes for such mothers, the while it reflects credit on the sons. And the generation of tomorrow cannot afford to overlook the commentary on feminine perfection, so manifestly recognized in those who are looked upon as "old-fashioned." If the modern girl's departure from so many ideals that have become sacred, has been calculated to further her prospects of winning admirers, her ambition, it would seem, is somewhat destined to fail. Young men may find the "flapper" type interesting, but their interest does not promise to endure.

## Dramatics

### May Plays

ELIZABETH JORDAN

A YOUNG man who loves the drama, Mr. Joseph Lawren, is making an experiment at what he calls "The Lawren Theater Studio," an improvised theater in his own home. In this little playhouse, which accommodates possibly one hundred and fifty persons, he is now presenting three plays by Hroswitha (spelled Roswitha by him), a Benedictine nun of the tenth century, whose convent was at Gandersheim, Saxony.

Hroswitha's entire dramatic output, we are told, was six plays. Of these, two have had one performance in London, and the three on Mr. Lawren's bill are now being given for the first time in the English language.

After an evening spent with them it is easy to understand why they have been neglected so long, and we say this with due regard for Mr. Lawren's good faith, and with full appreciation of the excellent work of his company and of his gifted Russian director, Vladimir Neli-doff. The truth is that the plays of the nun Hroswitha are not pleasant to the modern taste. On his program Mr. Lawren tries to discount this criticism. While admitting that the dramas deal with subjects which, as the playwright herself artlessly remarked, "should not even be named among us," he calls attention to "the purity of her intention, which was obviously recognized by her religious superior;" and he thinks this "should induce the most prudish to refrain from charges of impropriety."

As a matter of fact, there is no real point to the argument that Hroswitha's work was recognized by her religious superior; nor have we any proof of Mr. Lawren's further surmise that her plays were given to her community. Most intelligent observers will leave the tiny theater convinced that they were not, and that Hroswitha, however pure her intention and however acceptable in her own day, is greatly in need of a dramatic censor in these days. It is not "prudishness" that is shocked by several of her scenes. It is the balanced normal mind which recoils from them. It is not her theme one deplores, it is the occasional treatment of the theme. The glorification of woman's chastity is a legitimate subject for plays, but her dramatic handling of it is often unpleasant. One of the plays is frankly and abhorrently abnormal, and no amount of argument can make it anything else. It belongs to pathology, not to the drama, and it should not be presented to theater-goers. Indeed Hroswitha's basic idea appeared to be that of the average New York producer of to-day—that any immorality can be shown on the stage if one sprays it with uplifting sentiments and disinfects it with a moral conclusion. We could not help regretting, the night we were there, that the audience of the little "Theatre Studio" seemed to be almost wholly made up of young girls. If this is prudishness, Mr. Lawren must make the worst of it!

To get back to something more appealing we will use as a bridge Anne Nichols' production of "Puppy Love,"

a comedy by Adelaide Matthews and Martha Stanley, which is now on the stage of the Forty-eighth Street Theater. Anne Nichols believes in clean plays. She made the success of her life with one she herself wrote, "Abie's Irish Rose." Then she took a fancy to Edith Ellis's excellent comedy, "White Collars," which, like "Tinker Bell," was dying because no one loved it, and she breathed the breath of financial life into that and gave it some of the prosperity it deserved. Now she has "Puppy Love," with less in it than "White Collars" but with the power of giving one a good evening's entertainment just the same; and the chances are that she will make it "go."

"Puppy Love" is one of those nice little comedies, in which the pretty heroine, played by Vivian Martin, falls in love with the manly young chauffeur, who is not really a chauffeur at all but merely takes the job to be near her. Of course the ambitious mother does not approve of the romance, though it is hard to see why she does not; so the young lovers have their troubles through three acts, during which Maude Eburne as a sympathetic housemaid furnishes most of the comedy. The chauffeur has a rich rival, whose presence mildly complicates the plot. The acting is good and the entire production is fresh as spring flowers.

In "90 Horse Power," by Francis de Witt, we had another chauffeur comedy. But the hero of that play is not a real chauffeur, either, which perhaps is one reason why the play has been taken off. If we are going to have a chauffeur in a play, why not let us have a real one? The chances are the audiences would like him better than they do all these geniuses and financiers who are disguising themselves as motor drivers in up-to-date drama.

In "Not Herbert," by Howard Irving Young, put on at the Play Shop, we have another disguised youth. He seems to be the quiet, respectable son of a rich and fashionable family, but he is really a crook and the head of a gang of crooks. Then, after much excitement and confusion, we learn that he is not a genuine crook, either. He has merely become one to give a new thrill to life, and to get over his fear of the dark. So he puts away all the things he has stolen from his rich neighbors and at the end of the play he gives them all back again. From the artless view of the playwright this makes everything quite right, and the final curtain shows Herbert comfortably embracing the heroine, a nice girl who is willing to marry him. Clarke Silvernail does fine work as Herbert and the supporting company is good.

"The Creaking Chair," by Allene Tupper Wilkes, billed as "a farcical mystery play," is put on at the Lyceum Theater by Carl Reed. The title is the worst thing about it; and the sole connection that title has with the play, by the way, is that the leading character uses a wheeled chair which sometimes creaks. The creak has nothing to do with the play; neither has the chair, but the author was obviously hard up for a name, and we wager that this one was suggested by the call boy. The play itself has entertaining moments and an excellent company keeps it alive.



"Beau Gallant," the so-called "portrait play" by Stuart Olivier in which Lionel Atwill is starring under the management of Sanford E. Stanton, is sadly disappointing. It ought to be an interesting play, but it is not; Mr. Atwill ought to be just the type for the leading role, but he is not. This is depressing.

Possibly one explanation of the play's failure to appeal is that we Americans are not greatly intrigued by the elegant idler who makes living a fine art, and who is too honorable to borrow from his family or his friends, though he is willing to live indefinitely on his tradespeople. We can not follow this reasoning and do not admire his type. Moreover, if we are to have it, the part should be played by a man of great and definite charm, an actor, say, like Faversham or Arthur Byron. Atwill, sterling player though he is, does not look the beau, does not act it, and never for a moment "gets across." The play's life will be a short and not a merry one.

[In connection with Miss Jordan's strictures on the New York production of Hroswitha's plays, the reader is referred to the interpretation of them given by J. Conrad Plumpe in "Hroswitha, Nun and Poetess" in AMERICA for April 3, 1926.—Ed. AMERICA.]

#### REVIEWS

**Life and Times of Bishop Ullathorne.** Two Volumes. By DOM CUTHBERT BUTLER. New York: Benziger Brothers. \$9.00.

In a lengthy review of these notable volumes, the London *Times* remarked that in Ullathorne's day the English Bishops "spent half their time quarrelling and the rest of their time recording their quarrels." There is just enough truth in the gibe to drive it home. Wiseman, Errington, Manning and Ullathorne, among the Bishops, and Newman in his Oratory at Birmingham, were of the type of St. Paul who rarely came to a town without stirring up a riot or a revival. Men of character and decision, of strong personal likes, and equally strong in their dislikes, they scouted the idea of settling a difficulty by turning their backs to it. If it is "English," as we are commonly told, to exult in the joy of a swinging fight, then the observant Catholic on this side of the water must marvel that the leaders of the English Catholics fifty years ago ever fell under the suspicion of being "un-English." Yet Dom Butler has not written a story made up wholly of fears within and fights without. Without obtruding his own comments, he lets us see that what the *Times* calls "quarrelling" was simply the conscientious effort of earnest men to reach the truth in certain matters of procedure and discipline at the time of the Church's Second Spring in England—and Spring means rain as well as sunshine. Of course the differences between Manning and Newman, and Manning and Errington, are an old story; but Dom Butler throws much new light on the relations between Westminster and Birmingham, and publishes, for the first time in full, Rymer's apologia for Errington. P. L. B.

**Fix Bayonets.** By JOHN W. THOMASON. New York: Charles Scribner's Sons. \$3.50.

Captain Thomason tells the story of the American Marines in the World War in very vivid language. Since Masfield's "Gallipoli" few war books have been better written. There is straight narrative of a strong sort. Realism that is often crude runs all through Captain Thomason's account. It is not a book for those who still believe there is any poetry in war. It is a brutally frank narrative of killing, cursing, marching, suffering, and dying. The Marines saw terrible service, fought as regulars fight, in grim, business-like fashion, doing a day's work in killing as men do a day's work in any occupation. Both Masfield and

Kilmer threw an aura of poetry around their war writings. Captain Thomason throws the blood, and wounds, and dirt all over his pages, uses the bitter and often profane language of the toughest soldier, and again the gentle language of the word-artist. The result is a very exceptional book and a book that should make peace converts. For the futility and horror of organized bloodshed is painted here with a brush of flame. The book is well illustrated with pen and ink sketches. G. C. T.

**The Pageant of America.** Volume 1. Adventures in the Wilderness. By CLARK WISSLER, CONSTANCE LINDSAY SKINNER and WILLIAM WOOD. New Haven: Yale University Press.

**The Pageant of America.** Volume 3. Toilers of Land and Sea. By RALPH HENRY GABRIEL. New Haven: Yale University Press.

It was a happy thought that suggested for the sesquicentennial year the inception of this new pictorial history of the United States. If the two volumes recently published prove typical of the thirteen others that are projected "The Pageant of America" will undoubtedly constitute a genuine contribution to the bibliography of American history, for it presents in a new and distinctive way the various facts that have contributed to the making of the country, to its political and economic development and to the moral and religious ideals that constitute its spirit. Thus the volumes under consideration, for example, discuss entertainingly and interestingly the Indians, the journeyings of the Vikings, the foundation and early struggles of the original colonies, the development of agriculture in the United States, the story of our cotton section, etc. Every chapter is fascinating and rich in human adventure. The books are not a mere dry narrative but a splendid panoramic presentation, each volume illustrated by approximately 700 historical paintings, engravings, maps, cartoons, that help make America's wonderfully dramatic pageant as thrilling as a "movie" with the added advantage that the reader may study each picture as long as he desires. In no discreditable sense it suggests what a cultured tabloid, now that the tabloid is so popular, might be. It is a picture book that will enrich the mind and stir the heart while it pleases the eye as well of our most cultured adults as of our boys and girls. It is to be especially commended for the fairness, broadness, even generosity with which it handles the racial and religious problems with which every historian must deal but which so few treat without at least a modicum of offense. "The Pageant of America," if the standard of the present volumes is maintained will certainly find a place in every home and school library that is intent on preserving America's traditions and ideals. It will also introduce many of our people to a closer and deeper study of one or other aspect of the history of our country and our people. W. I. L.

**Luther and the Reformation.** Vol. I. By JAMES MACKINNON. New York: Longmans, Green and Company. \$4.50.

Dr. Mackinnon shows himself in this, his latest work, to be not intentionally, unfairminded, but rather to have something yet to learn of the workings of his own psychology. Scholar and historian, he appreciates the value of the sympathetic approach. Yet one must be master of his sympathy. But there are places where the author's uncontrolled sympathy for Luther leads him into what is unscientific and unobjective. He speaks in a dozen places of Luther's "drastic utterance," lack of "sufficient discrimination" and evident "exaggeration;" of how "his later generalities must not be taken too literally" and of how "his memory did not always truly reflect the events or facts of the past." Nevertheless, when he comes to refute Denifle's and Grisar's demonstration that Luther's statements of his early spiritual struggles as a monk cannot be trusted, Dr. Mackinnon falls back on that same testimony he has told us is not very reliable. This is why the refutation is weak. Indeed, why a refutation rather than a calm and scientific examination? Here at least is apologetics, but not history. If the author's sympathy for

Luther is at times too great to be scientific, his sympathy for Luther's background, the Middle Ages, is undersized. Because Tauler was "a devout and obedient son of the Medieval Church" the "evangelical note" in his writings "does not . . . always ring true to the teachings of Jesus and Paul." One wonders when rival historical camps will agree on such subjects as these?

P. M. D.

**The Book of Life.** By BENEDICT WILLIAMSON. St. Louis: B. Herder Book Company. \$3.25.

"And this Book of Life is Jesus Christ the Eternal Son of God," said Angela of Foligno. Father Williamson has composed a popular diatessaron, in which through a harmony of the four gospels, Christ is presented as the ever imitable pattern of man's life. With the aid of text and context the divine love story of our redemption is unfolded from the initial scene with Zachary and the Angel down to the kindling of the Pentecostal fires in the hearts of the Apostles. While anything like a critical exegesis is studiously avoided, nevertheless the orthodox interpretation of many a "hard saying," which has never been explained in a Sunday homily, is here captured and flashed forth in a phrase. Ever ready to level a lance against the foibles of the age, the author betrays a penchant for piquing the smug conceit of the merely good by contrasting their prim and proper piety with the spend-thrift and utterly unconventional love of Magdalen and the Saints. Unself self and put on Christ! Such is the radical principle that rings out like a challenge from the pages of this "Book of Life." The message is conveyed with priestly chasteness of style and is in accord with the canons of theological probability. Nevertheless, it introduces such tales as this from Josephus: "Exiled with Herod to Lyons in the midst of winter, Herodias, still young and beautiful, attempted to cross the Rhone upon the ice. It parted and she sank to her neck in the black waters. In her despairing agony, her body reproduced the movements of the dance of death she performed at Macheronite, until the sharp ice severed her head from its body." Is this fancy or fact?

T. J. F.

#### BOOKS AND AUTHORS

**Essays of Insight.**—Robert Benchley, like Ring Lardner in his later development, has the name of a humorist but is in reality a writer of bitter satire. "Pluck and Luck" (Holt. \$2.00), is a collection of papers that have appeared in various periodicals. Collected, they show a thread of the same thought running throughout; it is a hatred of "bunk," and nowhere is this hatred better shown than in the papers that deal with the sham science dealt out to the people in speech and newspaper article by some of our "scientists." He also practises in the new (and very old) school of those who deliberately produce the humorous effect by sheer nonsense.

The little series of nine essays "Academy Papers" (Scribner. \$3.00), by such outstanding English scholars as Paul Elmer More, Brander Matthews, Bliss Perry, and William Crary Brownell, merits the attention of all who are interested in the development of our national literature. Professors of English in high school or college will derive encouragement, if not inspiration, from a study of its pages. It may also aid the general reader to form a more accurate judgment of such works as Mr. Mencken's "The American Language." Henry Van Dyke's lecture on poetic diction, and Robert Underwood Johnson's comments on our *vers-librists*, are particularly well worth noting.

**For Little Folk.**—Catholic parents will welcome as a happy contribution to the bibliography for children "The Children's Saint" (Longmans. \$1.25), by Maud Monahan. It is the story of Saint Madeleine Sophie simply but beautifully told, enriched with charming illustrations by Robin and transcribed by the Benedictines of Stanbrook. Both in content and makeup it is exceptionally fine and will unquestionably make a strong appeal to the child-mind.

F. A. Forbes has compiled an anthology of prose and verse under the title "The Grip-Fast English Books" (Longmans), of which the first four numbers are now accessible. Though intended primarily for grammar-school use their contents afford excellent and edifying reading material for youngsters even out of the class room. Book I, "The Spirit of Childhood" (60c.), consists of folk tales, fairy tales, saints' tales and simple verse. Book II, "The Opening Gate" (68c.), covers the same ground but with selections of deeper meaning. Book III, "When the World Was Young" (68c.), is made up of hero tales, and Book IV, "The Spirit of Adventure" (76c.), contains poems and stories that are bound to stir the youthful reader. There is plenty of Catholic atmosphere in the volumes; also a goodly amount of fun. And all the books are freely and interestingly illustrated.

A simple explanation for children of the Holy Mass, both in word and picture, makes up "The Wonder Offering" (Benziger. 35c.), by Marion Ames Taggart. Half the pictures are highly colored: all are attractive. It may be well recommended for every Catholic home where little ones are to be instructed in religious truths.

**For the Clergy.**—The Rev. Charles Frederick Keller has made a distinct contribution to English-written books on Canon Law by the recent publication of his volume entitled "Mass Stipends" (Herder. \$1.50). It treats of a topic of the utmost importance to the clergy and one with which all should be most familiar but about many phases of which there is a good deal of practical vagueness. The volume makes no claim to originality but the author has diligently gathered what canonists and moralists have written on the subject and brought it up-to-date by harmonizing it with the Code. It might be noted, however, that the author is amiss when he states unreservedly that Jesuits may not accept Mass stipends or that the stipends given them carry no strict obligation in justice or even in charity.

Under the title of "Vicars and Prefects Apostolic" (Maryknoll: Catholic Foreign Mission Society), Rev. Francis Joseph Winslow has published an instructive dissertation which he submitted to the Faculty of Canon Law of the Catholic University of America. The monograph divides itself into two parts in the first of which are discussed the rights and powers and obligations of Vicars and Prefects Apostolic and in the second the faculties granted them by the Congregation of Propaganda. For those whose labors take them into Vicariates or Prefectures Apostolic Dr. Winslow's volume will be very useful. Seminarians will also find it of interest.

The first volume, "Compendium Theologiae Moralis" (Herder. \$2.25), by Joseph Ubach, S.J., includes besides an examination of general moral principles, a compendious treatment of the decalogue and laws of the Church and the obligations of clerical and religious life—The third volume, "Institutiones Theologiae Dogmaticae" (Innsbruck: Felix Rauch), by Louis Lercher, S.J., treats "De Verbo Incarnato (de B. V. M. et cultu Sanctorum)" and "De gratia Christi." Like many foreign books it is too compactly printed to be easily readable and it suffers from the absence of a good index.

**Religion Among Jews.**—Judaism today, like non-Catholic Christendom, is divided between a minority conservative by predilection and a majority of the frankest skeptics that ever laid unfounded claim to a name and a system. Rabbi Emil Hirsch, of whose sermons the volume, "My Religion" (Macmillan. \$5.00), presents some specimens, was an active and popular leader within the free-thinking majority, or "reform" party, of Judaism. His extensive and varied information was either drawn entirely from the latest opinions of destructive critics, or subjected earlier sources to interpretation by the superficial standards of the present age, of whose spirit his whole mentality was a typical product.



Nowhere is his lack of mature scholarship more evident than in his estimate of Christ. Neglect of fundamental data, ignorance of the methods of sound investigation, and servile compliance with the most popular conjectures contribute to furnish his postulates, which lead to the facile conclusions that the Gospels are not biographies but theological romances whose subject is not even a real historical personage. In short this compendium of Rabbi Hirsch's "religion" is enlightening only as an example of the present effort to reduce the Jewish religion to an ethical aspiration with neither a definite code nor a stable basis.

After denying Divine Revelation and all other supernatural facts, modern skepticism has had no choice but to represent the ancient Hebrew faith in One God as merely a natural evolution from borrowed ideas. In "The Religion of the People of Israel" (Macmillan. \$1.75), Dr. Rudolf Kittel's attempt to trace those ideas to ancient Canaan is neither solidly founded in itself nor compatible with the historical testimony of the Old Testament. Some interesting phases of primitive paganism are reviewed in the opening chapters, but fact, probability and sheer conjecture are so indiscriminately mingled that no ordinary reader can distinguish between them. Correct historical ideas and conclusions cannot be derived from such arbitrary theorizing.

**For Junior Classes.**—Floyd L. Darrow outlines for junior high school pupils the story of the principal discoveries and inventions in the fields of astronomy, chemistry and physics. But his volume, "Thinkers and Doers" (Silver, Burdett), begets an added interest because the narrative centers about men and women who have been discoverers and inventors, and the author includes between his pages many personal experiences and reminiscences. However, as an historian, he sometimes nods and he further presupposes man's evolution from savage ancestry.—In "American Patriotism" (Allyn and Bacon. \$1.00), Merton E. Hill has compiled a number of selections from the writings of prominent Americans on the distinctive phases of our national life.

The American Book Company has published a second course "High School Algebra" by C. E. Rushmer and C. J. Dence.—The same field is covered in "A Second Course in Algebra" (Sanborn), by John C. Stone and Howard F. Hart.—For first year junior high school pupils Mr. Stone has also published "The New Mathematics: Book One" (Sanborn).

For pupils in the fifth grade a new volume has been added to the Sheridan Language Series. "Speaking and Writing English" (Sanborn), by Bernard M. Sheridan, Clare Kleiser and Anna I. Mathews, contains only a few fundamental principles but aims to illustrate these by copious examples and selections.

**A Sheath of Pamphlets.**—The Catholic Truth Society of Ireland (Dublin: 7 Lower Abbey Street), announces among recent publications several that are particularly timely and instructive (each 2d). In the realm of biography: "St. Francis of Assisi," by Rev. P. M. MacSweeney; "Saint Benedict," by Rev. M. O'Murchadha; "Ermenegilda, a Bridgettine of Rome," by Sister Mary Richards, O.S.S. On dogmatic and apologetic subjects: "Catholicism and Free Thought" and "The Inspiration of the Bible," both by Rev. Albert Power, S.J.; "The Church as a Kingdom," by Rev. E. R. Hull, S. J.; "The Authority of Bishops," by Rev. P. Finlay, S. J.; "The Living Personality of Jesus," by Rev. Patrick Cleary; "What a Catholic Should Know of the Four Gospels," by Rev. M. G. Murphy. "The Cloistered Nun" is a study of the contemplative orders of women by Mrs. Conor Maguire and "The Irish Dominican Sisters" is a brief account of the work of these nuns in the locality of Cape Town from 1863-1925. Other interesting pamphlets from the same source are: "The Blessed Virgin and the Ancient Irish," by Rev. James F. Cassidy; "The Church of Joy," by Rev. W. J. Lockington, S.J.; "How Often Should I Receive Holy Communion," by Most Rev. Thomas Gilmartin, Archbishop of Tuam; "The Spoliation of Irish Towns," by John J. Webb, a study of an interesting phase of Irish history.

**The Pride of the Town. The Dancer's Cat. The Haunting Hand. The Flying Emerald. Colonel Gore's Second Case. Children of the Twilight. The Child of the Wild. If Today Have No Tomorrow.**

Dorothy Carman, whose "Faith of Our Fathers" was a novel dealing with Methodism, has written of small town Presbyterianism in "The Pride of the Town" (Harper. \$2.00). Her thesis is that organization, welfare work, and community spirit are fast standardizing an uninteresting American type. Her two chief characters in their endeavor to live their own lives, to do something creative run counter to all the so called ideals of their community. Her novel is interesting, though a bit unfair in emphasizing the foibles of church membership in the American community, as well as the superstitions and extravagances of the neighboring Italian group.

One cannot escape depression in the reading of "The Dancer's Cat" (Bobbs-Merrill. \$2.00), by C. A. Nicholson. The "Dancer" is a Russian refugee, doomed, it would seem, to succumb to tuberculosis early in the story, but managing to outlive the young Englishman who falls victim to her charms. He is poisoned, the "Cat" appears to have suffered the same end, and there is enough morbidity to pervade the story with an unhealthy touch, despite Miss Nicholson's clever powers of character depiction.

Three attractive features serve to recommend "The Haunting Hand" (Macaulay. \$2.00), by W. Adolphe Roberts, to wit, the portrayal of life behind the movie scenes, the schemings of a movie director, and the unerring acumen of a movie actress. In the main, the story runs smoothly. The weakest part is the incident from which it derives its title. The haunting hand is a living hand, and another hand, neither living, nor spectral, is dragged in a little too violently. However, the development of the plot is far from uninteresting.

The drabness of the sand dunes of Southwest Africa seems to have permeated Ethelreda Lewis' latest book, "The Flying Emerald" (Doran. \$2.00). As a story it is not very satisfactory, for the plot is weak and the action slow. The characters however are at times well drawn, especially Hans Wunderlich, and the faithful Flitt'maus.

The hero of "Colonel Gore's Second Case" (Harper. \$2.00), by Lynn Brock, is going in for the secretaryship of a decadent golf club when a series of mysterious happenings in the neighborhood arouses his instinct for investigating, and eventually places him in a setting more to his liking. The development of his "second case" involves such a variety of personages and circumstances as to make at times laborious reading, but there is sufficient adventure and display of detective acumen to afford fascination for those who seek the exciting in mystery yarns.

Back in the dim days when the world was young, when the titanic forces of nature seemed to primitive man veritable super-beings who shaped and fashioned man's very existence, there sprang up innumerable legends. Emma Lindsay Squier has had the patience and the talent to worm some of these all but forgotten tales from the oldest of the "Children of the Twilight" (Cosmopolitan. \$2.00), for thus she rightly terms the remnant of the Original American. With all the flowery eloquence of the teller of the tale she weaves together the epics of old and teaches the deep-set lessons that the Indian teachers meant their listeners to learn.

"The Child of the Wild" (Cosmopolitan. \$2.00), by Edison Marshall, portrays a descent from civilization to cave-man culture and an ascent from cave-man culture to civilization. A youthful castaway, who has adopted the philosophy and methods of the wild, eventually submits to the refining guidance of a gentle love. The story is interesting, albeit the plot is far from intricate.

Olive Gilbreath has written a story of an unhappy marriage and divorce, with the Russian revolution as a background in "If Today Have No Tomorrow." (Dutton. \$2.00). Like the title, the novel is indefinite in form, ordinary in style, and affected in its attempt to catch the Russian atmosphere. Philip Gibbs has used the same background in his last novel and told a real story.

## Communications

*The editors are not responsible for opinions expressed in this department.*

### Encouraging Catholic Marriages

*To The Editor of AMERICA:*

Dr. Walsh's enlightening article in the May 1 issue of AMERICA, "The Disappearing Irish in America," gives me an opportunity, long wished for, to express my thoughts upon the lack of Catholic cooperation in bringing together our Catholic youth of both sexes. It is true we have the Sodality, but there is, as far as I can see, little social activity connected with it.

I am at present living in a parish where more than 40 per cent of the marriages are mixed marriages. The parish is situated within the wealthy suburbs of this city and has many millionaires listed as parishioners. Naturally, many of these fathers are not Catholic and their children are just as active in entertaining socially the non-Catholic as the Catholic. I do find, however, that there seems to be only one qualification for admittance to these homes, it is that of wealth. Religion is a non-essential.

Do you not think that a more active spirit ought to be manifested in keeping the Catholic youth together socially by dances, lectures and other social diversions? The annual card-party and annual picnic are not enough to make Catholic love matches and Catholic marriages. The young folk will go to dances: why not have them weekly, under the eyes of the fathers and mothers acting as chaperones.

Philadelphia.

M. S. K.

### A Modest Critic

*To The Editor of AMERICA:*

The present opportunity is a good one to call your attention to some of the policies which you to a certain extent advocate and particularly to their lovely evil results.

I refer particularly to your mawkish and overweening anxiety for the welfare of the *poor*(?) laboring classes. Have you seen the Associated Press dispatches of May 6 and others, wherein all the organized Reds, trades unions and hoodlums of Russia and Japan pledge moral and financial support to the Bolshevik British bullheads?

You seem completely, in your copious shedding of tears over isolated cases of gross abuse of labor, to overlook the far more frequent, arrogant and overbearing attitude and actions of labor as a whole. It seems apparent to me that the British general strike is a lovely example of the blind and stubborn havoc wrought by a group of organized "strong backs." Don't you think that the well-fed, intelligent employer nowadays as a rule shows a far more tender grade of mercy than his over-organized employees, quite a few of whom are bloated all out of proportion with their successes, due more to present peculiar conditions, etc., than to any native talents or abilities shown or inherent in them.

Your ideal of a wonderful national labor situation is either Russia, possibly in modified form, where the "low-brows" have reduced everything to their own dirty level, or Spain, which kicked out the Jews, their only enterprising people and since that time has declined into a joke. I think Washington Irving describes the arduous labors of one Spanish fellow making his daily bread by camping on some tower and fishing for swallows with a hook!

My impression from a practical viewpoint is that the better thing to do is to retain the lesser of the two evils. Capital and labor will always fight. But whereas labor in its greed stops at nothing, because it has nothing to lose, capital at least is conservative, and fairly intelligent, and shows a fairly decent attitude generally and can, at the present time anyway, be far more easily regulated and controlled. And being more intelligent, conservative and sensible, capital need be feared much less by the public.

It might well pay your magazine, in satisfaction to your readers, to see you let fly more strenuous broadsides against the vicious stubborn and Bolshevik or near-Bolshevik activities of labor.

Don't you think it is ominous that the labor organizations of other countries should have been so quick and ready to subsidize the present British labor holdup?

Sneer this off and stuff it in your waste basket.  
Pine Lawn, Mo.

J. J. HEITHAUS.

### Mother's Day in Texas

*To The Editor of AMERICA:*

It will please you, I am sure, to know that your suggestion that the proper Mothers' Day offering should be a Holy Communion was tried out here. As a consequence we had more going to Communion than on any other occasion. Mothers' Day will be a fixture here.

Port Arthur, Texas.

J. A. LALLY.

### "The Case Against Evolution"

*To the Editor of AMERICA:*

Dr. George Barry O'Toole's work, "The Case Against Evolution," has been so favorably received throughout the country that one is impatient with the querulous Dr. Pracher, who fails to welcome a new edition of the work. Father Richarz, S.V.D., of Techny, Ill., although critical of the work on a few points, would hardly wish for anything else but the careful and widespread reading of Dr. O'Toole's book.

The "Reverend Rector of the Catholic University of Pekin," in the opinion of a great many, is well qualified by scientific study, philosophical and special, to write such a work as he has attempted. Dr. Pracher can scarcely have read the book if he thinks that its author is out to have a good time at the expense of the evolutionist.

Certainly, the work does not lack dignity. It may not completely satisfy Father Richarz, or it may not satisfy Dr. Pracher at all, but the favorable reviews it has had from men like Sir Bertram Windle, are satisfactory evidences of its scholarship and scientific accuracy.

Toledo.

IGNATIUS KELLY.

### Ten Million Holy Communions

*To The Editor of AMERICA:*

What a tribute Chicago will pay its Eucharistic King by that million of Holy Communions on June 20! But only a comparatively small percentage of American Catholics will be able to get to Chicago. Probably not even the majority of priests will be there on June 20.

Now would it not be possible to urge *all* our Catholics the country over to receive Holy Communion on that day in special honor of Christ's triumph in the Eucharist, and in grateful acknowledgement of the many benefits given to mankind through the Sacrament of Love?

If every Pastor of souls could gather his flock at the altar rail to receive the Bread of Angels on June 20, what joy would be given to the Sacred Heart! Ten million Holy Communions, America's tribute to the God of love in honor of the First Eucharistic Congress held on United States soil!

St. Louis, Mo.

JOSEPH A. GSCHWEND, S.J.

### When a Directory Is Not a Directory

*To the Editor of AMERICA:*

Please pardon my audacity. For I have no intention of trifling with the gravity of your highly esteemed Review; nor with that of your serious-minded readers. But on reading your comment in the issue of April 17 about the new edition of "The Catholic Directory," a riddle occurred to me: "When is a Directory not a Directory?"

Certainly you do well in excusing the editors. In this case they print what is given them. But would they not perhaps do better to omit numbers entirely until reliable ones could be had, rather than give authority to unreliable statistics by publishing them in an official work? For how is one going to distinguish between true and false figures? Why be an occasion of error to



others, and not rather, by leaving aside doubtful members, be what the Directory really seems to be, a sort of guide book for Catholic institutions?

At present the Directory serves admirably as a work in which busy advertisers and eager propagandists may find conveniently collected the addresses of all our clergy and Catholic establishments. But I felt rather humiliated, when on recommending "The Catholic Directory" to a prominent professor of ecclesiastical history who, a short while ago, asked me for some statistics about the Church in America, I had to add a caution, and an apology for the unreliability of the figures, except in so far as they indicate the minimum that may be stated. If those seeking for reliable Catholic statistics for the United States cannot find them in the official work published mainly with this express purpose, where are they to look for them?

Oña, Spain.

JOHN P. FOX, S.J.

#### Chaplain Colman O'Flaherty

To The Editor of AMERICA:

Permit me to call attention to some corrections which should be made in the Note and Comment column, in the story "Memorial to Army Chaplains" (AMERICA, May 8).

Chaplain Colman O'Flaherty was killed October 1, not 17, 1918, at Very, a few miles east of the Argonne forest. He was killed, not "while rescuing a wounded soldier who was lying outside the trenches," but on the main road which runs through Very.

The First Ammunition train was bringing up shells to the First Division artillery which was in position on the outskirts of Very. The Germans were shelling the road with an interdiction fire for the purpose of preventing the bringing up of fresh shells to our artillery.

A German gun registered a direct hit about one o'clock p. m., October 1, on an ammunition truck. Father O'Flaherty, who was in the dressing station of the Twenty-eighth Infantry in a dug-out off the road, rushed out when he heard the explosion and the screams that followed. Just as he reached the wounded driver another shell struck in the same place killing Father O'Flaherty instantly. I buried him the next morning at Cheppy. Father Davitt was there.

Catholics will rejoice to learn that the esteem in which Father O'Flaherty was held by officers and men of the "hard-boiled" regulars was universal and unique. Their only blame for his action was that he was killed while going to a wounded man not of the Twenty-eighth Infantry.

New Orleans.

TERENCE KING, S.J.

War Chaplain, 18th Infantry, First Division.

#### Correcting the Secular Press

To the Editor of AMERICA:

The communication from Mr. Wetmore, in your issue of April 3, on "Aiding Converts," contained some interesting data. Among other things the article states, "The newspapers of Burlington (Iowa) and elsewhere published venomous attacks on Mr. and Mrs. Butler for their courageous step in entering the Church."

I am wondering if the Catholic laity are not largely responsible for such an antagonistic stand by the press? Have we not been negligent in spreading the truth in a friendly, tactful manner? Have our silence and inaction made the opposition bolder? Have intelligent laymen written articles in refutation of such slanders and sent them to these very same papers for publication?

The editors of the secular press have their ear to the ground. In justice to them, most of them will publish our side of a question, if couched in courteous, temperate language, but let us be humble and truthful and admit we have slept on the job—too many have taken the indifferent attitude of "letting George do it," and the unfortunate fact is, George does not do it. The clergy cannot gracefully enter into a newspaper controversy, for controversy, says Emerson, "Puts fools and wise men on a level, and fools know it." In fact a controversy is unnecessary, and by

using tact may be avoided, yet we shall be able to state our case.

I suggest that other cities do as we do here. The local council of the Knights of Columbus has a permanent committee—known as the Public Relations Committee. Any matter pertaining to our Church, its doctrines, its position on public questions, that appears in our local papers, even when contained in Associated Press dispatches carrying an unfavorable implication, is answered and handled by this committee of laymen.

The very knowledge of the existence of this committee muzzles our enemies, and tends to create friendliness and peace. The bigot knows if he does not state facts he cannot "get away with it," and there are but few of his kind here. Yet Burlington is less than one hundred miles away. We have God and truth on our side, and if we do not use printer's ink to spread the latter, I submit, we are not blameless if many people outside the Fold are ignorant of what the Church holds and teaches. Call it propaganda (an ugly word), spreading information, or education, the fact will not down that we have been asleep on the job.

Quincy, Ill.

H. P. BEIRNE.

#### A Mexican Exile on the Mexican Persecution

To the Editor of AMERICA:

We who, on account of the tyrannical persecution which has humiliated our beloved country for a long time, have now been living in exile for twelve years that we may be able to exercise with full liberty the God-given right of "a man to devote himself to the works of religion in accordance with the dictates of his conscience," have followed with interest the articles which the latest outbreaks of the Mexican persecution have called forth in AMERICA.

Each number of AMERICA brings us a *résumé* of that hateful persecution, destructive of human liberty. But I wish in particular to mention the valiant and well-documented article, "Tyranny in Mexico," because of its clearness and fearlessness in telling truth; also the refutation in AMERICA of those calumnious lies which were directed by our Consul in New York against the Mexican clergy, proclaiming even that the priests of our country are not faithful to their duties, are not patriotic, are not progressive, as are the priests of the United States; finally to the editorial, "Justice and Law in Mexico" of March 13.

It is evident that the defense undertaken by you and by all the Catholics in the United States does not imply an intervention in Mexican affairs: "We have no thought of *intervention*, diplomatic or otherwise by the United States in Mexico." It implies only a protest: "We protest against the false and liberty-destroying theory, now gaining ground in this country, that men have no rights which governments are bound to respect" (AMERICA, March 13).

It is clear also that no one has been able to prove that even a single Mexican Catholic ever went to Washington to obtain the overthrow of any Mexican Government. Yet nothing of this nature could have escaped our enemies, who in recent years, no less than during the exile of 1914, have been dogging our steps in order to catch and calumniate us.

The fact that we have not launched upon a new revolution, that we have not sought the help of any temporal power is not because of fear. We are men of the same race as our enemies, with the same inclinations and with the same hot blood. Our attitude towards the men who persecute and injure us in all that is most sacred, must be either vengeance, flight or pardon. That which Christ taught us is not vengeance. We know that "the desperate struggle for our rights by means of arms would change our country into a sea of blood." Our position is that of true Christians who have understood in its entirety the doctrine of Christ.

Many Catholics, in spite of their anxious desire to remain in their home land, resisting steadfastly, have been forced to take flight. To me this seems but another kind of Catholic triumph. The so-called Constitution of 1917 with unspeakable stupidity dared to legislate about what does not at all come under its power but pertains to the most elemental rights of man. In

paragraph 5 it decides that religious vows, because they are contrary to human liberty, are forbidden in Mexico. But what is more contrary to human liberty than this very article of the Constitution? Many Mexican young men and women, in order to be able to use their right as human beings to consecrate themselves to God and to the welfare of their neighbor, have found it necessary to exile themselves, perhaps forever, from their dear native soil.

In spite of my grief I have had the consolation of visiting various convents in Spain—those of the cloistered Carmelites, of the Teresians, Sisters of Jesus and Mary, Josephites, Religious of the Sacred Heart, etc. I have found in them an ever-increasing number of Mexican Religious, many of whom hold prominent positions in their respective Orders. In my last trip across the Atlantic I visited two hospitals, one for orphans, the other for lepers. In them I met two members of one of the most distinguished families of the Republic of Mexico, now Sisters of Charity, employed in that most Christ-like of all works, ministering to the outcast of humanity. Dozens of such cases might be cited, right here in Spain and in Central America. These convince me of the plans of Divine Providence, which permitted our Religious women to be driven out of Mexico by the persecution that they might carry to other countries, also in dire need, the fecundity of their charity, just as the seed is carried by the wind to be propagated in other regions.

This is another of the triumphs of Catholicism resulting from persecution. It is a success achieved in spite of the bitterness and hatred which His enemies have fomented without reason against Christ. But it is nevertheless to be hoped that the efforts to end the Mexican persecution will not cease but rather that they will be intensified, until we gain the final victory. To obtain this many fervent souls in the United States and in the entire world doubtless will help us by their prayers to bring about that soon there may be but "One Flock and one Shepherd."

Barcelona.

GUILLERMO FERRAZAS, S.J.

#### How to Catholicize China

To the Editor of AMERICA:

It is very kind of Mr. Peter Yang, in your issue of April 17, to notice my attempt to set forth one of the, as it seems to me, great needs of the Church in China.

I fear, however, that I was so full of my subject that I did not make myself clear. But, first, may I ask Mr. Yang which thing he longs for most? Does he "wait" with holy impatience for the conversion of his countrymen to the true Faith: or does he desire above all things else the rehabilitation of his native land, with its restoration to an honorable and powerful place among the nations of the earth?

I submit that in the last analysis it is a matter of indifference whether China is "ruled by Europeans and Russians," as far as the Faith is concerned. What does matter is this: how shall we win the Chinese, whether one by one, or three hundred by three hundred, to the Kingdom of Heaven, that is the Church of the Living God, the Body of Christ?

Mr. Yang need not be ashamed of the condition of his native land, pitiable as that is, any more than the Irish needed to be ashamed of the sad state of their country, or the Poles of theirs, during the times when their respective lands lay under foreign domination. All that is beside the point.

It is not the fault of the peasants nor of the educated gentry. God has permitted the obtaining state of affairs. That is all that a Catholic needs to know. Out of it all will come China's redemption in God's own time. It is not the first time in her four thousand years of existence that China has found herself in such a poor condition. In the meantime, altars may be built, the Sacrifice of Eternal Salvation may be offered, saints may be produced, Heaven lived upon earth, even in the midst of such upheavals as are now searching China. The Church is not an utensil to be employed for the benefit and advancement of a political entity such as England, Germany, Japan or China. It

is true that one of the by-products of the Faith's becoming dominant in a nation is the bulwarking of all that is best and truly strong in that nation. But we are not to preach the Faith in China, or anywhere else for the sake of gaining its by-products. Rather, we are to take the Faith to the Chinese in order that souls may be incorporated into the Mystical Body of our Risen and Reigning Saviour-King. "In the world (whether of America or China) ye shall have tribulation, but be of good cheer" says the Lamb of God, "I have overcome the world."

I cannot agree with Mr. Yang. I think that "anyone who really holds China in his heart" will by so much pray that the blessed wind of the Holy Spirit may "blow" many Chinese souls into the haven of a monastery, there in the "School of Saints" to learn the will of God for them.

I do not desire that all mission priests shall go "against the present intellectual flood in China" and live like hermits. I rather long for large groups of them to hear and heed the call to go aside from the torrent and in quietness seek to know God, content to be above all else.

Impatience is not a virtue in China. Nothing better proves my contention that many young Chinese try to imitate Americans than the impetuosity of many of the Chinese students who return home from America.

They are doing untold harm to their country. China is utterly unready for our American form of republican democracy. The efforts of the returned students are largely a beating of the air to the ruin of all peace and order in their home land.

Mr. Yang says that if Chinese students really ape America, "they would have learned to respect our priests as do our American youth." Surely Mr. Yang must know that American non-Catholic youth have but scant respect for Catholic priests. At best the majority of them but tolerate our clergy. I know this at first hand, for I did not receive the gift of Faith until I had grown to manhood. Has Mr. Yang invariably found our Catholic young men perfectly respectful to the clergy?

Again, I greatly fear mob-conversion in China, or anywhere else for that matter. But more especially is it dangerous in China. Let Mr. Yang recall his history. The religion of the Buddha and that of the False Prophet of Mecca have both been profoundly modified by the Chinese civilization. Mr. Yang will also remember the fate of Nestorian Christianity in his own fatherland. To be sure, it was not the true Faith, but it was vastly popular for a time, yet it perished in China, though it lives elsewhere. Then, too, there are the Jews of Kai Feng Fu. Even they succumbed!

Again the nature of the Chinese people is vastly different from that of Europeans. It seems to me that therein lies its peculiar glory. Above all else it seems to me the Chinese people need that the stress be laid on the absolutely spiritual. Therefore it is that I pray for the widespread and permanent introduction of that splendid system, which, organized and developed in the West by Saint Benedict, laid in time all Europe under the spell of our dear Master and His Immaculate Mother.

The only "spectacles" that I wear when looking at the Chinese people are those of affection. But they help me to see keenly that the Chinese need the monastic system beyond all other means to bring them home to God.

Mr. Yang's home-land needs the Monastery, because it is the perfect form of the Christian life, lived in it, and that in avowed defiance of the world, the flesh and the devil. What other form of Christian life will so firmly teach the Chinese the great lesson that is set for our learning by our Lord and Master? "He who loves his father or mother more than me is not worthy of me" and "What shall it profit a man if he gain the world and suffer the loss of his soul" "He that loses his life for my sake shall find it." These truths need to be cried in the ears of pagan Americans as well as of pagan Chinese, and the Monastery is a corporate shouting of these eternal verities, as it were, from the housetops.

New York.

HERBERT W. VAN COUENHOVEN.